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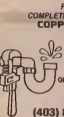
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NEWS SCENE

Indian Affairs On Its Way Out

A major step has been taken toward the dissolution of the Federal Department of Indian Affairs, starting in the province of Manitoba. Ron Irwin, Minister of Indian Affairs, has announced to the House of Commons that negotiations are underway to close the department's operations in that province.

"Manitoba will be the lead province in dismantling Indian Affairs and hopefully that will be the model for the rest of the country," Irwin said. "It's time to bring ... dignity, honor, self-reliance, self-government to a people that have been held, not necessarily in bondage, but certainly as supplicants under an (Indian) Act that is archaic."

Irwin outlined that the Manitoba department would be dismantled expeditiously. Although there is no time frame allotted to the closure, the minister said that he "was prepared to move as quickly as (Native leaders) want to move," hopefully within 10 years.

Acting National Chief of the Assembly of First Nations, E. (Dutch) Lerat, believes that Minister Irwin's initiative to dismantle the Department of Indian and Northern Affairs in Manitoba is on the cutting edge of the self-government process. Mr. Lerat states that "We are encouraged and we would like the Minister to continue to keep an open mind and to keep a hand in the process."

The phasing out of the Department of Indian

Affairs will have an impact not only on First Nations communities nationally, but on First Nations citizens who are employed in the Department of Indian and Northern Affairs. "The Department has a responsibility to see that First Nations are given every consideration in the devolution process," notes Mr. Lerat, "and we're pleased with this important step the Minister has taken."

"It is also expected," says Mr. Lerat, "that the Assembly of Manitoba Chiefs will keep other First Nations' regional organizations informed of their progress."

Prime Minister Jean Chretien, who served as Indian Affairs Minister in the Trudeau years, supported the move, saying that "Part of the plan is to make sure that the delivery of services be done locally by the local people. It's what we call self-government. Let them run their own affairs and the more they run their own affairs, the less bureaucrats we need in Ottawa."

Chretien added that they would have to be very careful in dismantling the Department of Indian Affairs because of the large numbers of personnel and money involved, approximately \$5 billion.

Irwin explained that as the various departments close, agreements would be negotiated to make sure that the resources are in place for the Aboriginal people to manage on their own.

Canada Abrogates Its Treaty Obligations to First Nations

"By signing the Canada - Native Council of Canada (NCC) Political Accord on February 28, 1994, Canada has violated Treaty Rights and has undermined the legal and political authority of Treaty First Nations," says Grand Chief Tony Mercredi of the Grand Council of Treaty 8 First Nations.

The purpose of the Accord is to establish a process whereby Canada and the NCC can address a wide variety of issues which affect Treaty First Nations and their members: the inherent right to self-government, the winding down of the Department of Indian Affairs, redirecting money to new fiscal relationships and various services to off-reserve Treaty First Nations members.

The Grand Chief explained in detail how the Accord is detrimental to Treaty First Nations.

- The NCC does not have the legal or political status which allows them to represent members of Treaty First Nations.

- A non-Treaty organization such as the NCC will water down Aboriginal Rights to their lowest common denominator which will endanger Indian status and Treaty Rights.

- The NCC, being a non-status Aboriginal organization, has no business being involved



with the winding down of the Department of Indian Affairs which is the creation of Section 91(24) (Indians and Lands Reserved for Indians) of the Constitution Act of 1867.

- The ultimate effect of the Accord will be to set NCC and Treaty First Nations government against one another which is a continuation of the federal "divide and conquer" strategies of the past 100-plus years.

The net effect of these concerns is that the Accord is inconsistent with the spirit and intent of the treaties and the inherent authorities of Treaty First Nations.

Grand Chief Mercredi indicated that Treaty 8 First Nations will be meeting individually and collectively to develop a detailed position and strategy in order to reverse the negative effects of the Accord. Further, he will be meeting with his counterparts across the country to assist in formulating a national strategy.

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Treaty 8 seeks commitment from new cabinet

by John Copley

Despite the fact that the only other reporter on the scene (*Edmonton Journal*) chose to concentrate his efforts on a somewhat boisterous disagreement between Indian Affairs Minister Ron Irwin and Treaty 8 representatives Catherine Twinn (Sawridge Band) and Chief Robert Horseman (Lesser Slave Lake Indian Regional Council), the recent meeting between Treaty 8 delegates and government officials was a well-attended and somewhat successful venture.

The two-day meeting, held at Edmonton's Holiday Inn Crowne Plaza (aka Chateau Lacombe), involved about 40 of the 43 chiefs (or their proxies) that make up the Grand Council of Treaty Eight First Nations, as well as a variety of federal, provincial and territorial government officials.

The meeting began with a traditional pipe ceremony, then, with doors closed to the press and public, talks began in earnest. General sessions between government and chiefs paved the way for late afternoon tribal meetings and eventually to a dinner and cultural evening — which all interested media were invited to attend.

Comments on the day's progress, however, were difficult to obtain. Most of the chiefs, at least on the record — preferred to wait for their leaders — Grand Chief Tony Mercedi or the National Assembly of First Nations Chief, Ovide Mercedi, to make the comments.

Uncertainty, perhaps even out-and-out distrust of government by the Native people attending the conference was evident.

"They've got a real shrewd guy running the show — that's for sure," commented Dan McLean of Sturgeon Lake First Nations when asked if the Liberals looked more promising than did the Tories in their work ethic with Canada's Indian people.

"... (Irwin) is tough to peg down — he doesn't want to give direct answers to direct questions. He's sitting in the bush — and not giving me much to smile about, not yet, anyway," added McLean.

Catherine Twinn, wife of Senator Walter Twinn, the chief of the Sawridge Band at Slave Lake, said she feels Ron Irwin came to the meeting with a preconceived plan.

"He came with a hidden agenda — he's been

totally unresponsive" to a proposal by the Lesser Slave Lake Indian Regional Council.

In addition to welcoming Irwin to the meeting in an effort to get to know him better, the Grand Council also wanted to be certain that Irwin got to know them better — and to prepare him for the future — a future, that according to previous federal governments, is guaranteed to Canada's Aboriginal peoples by way of self-sufficiency, self-reliance and yes, self-government.

During a very active and fun-filled cultural evening of traditional music and dance, a presentation was made to the Indian Affairs Minister by the Treaty 8 group. Grand Chief Tony Mercedi on making the presentations, said that "it is our dream to ensure that our treaty rights be honoured; our concerns taken into consideration and for the Minister himself to take an interest in our concerns."

On presenting a beautiful pair of mukluks, Mercedi added, "we would like to think that these mukluks walk with us — not away from us. We want you to walk a mile in our shoes so that you can have a better understanding of where we come from here in Treaty 8."

Minister Ron Irwin spoke to the gathering. "During the past 14 weeks," he said, "I've met about 500 chiefs from across the country. Ovide Mercedi came with me to many of these meetings — he says he came because if they didn't know who I was, well maybe they'd shoot the guy with the suit on."

After a few chuckles from the crowd, he continued.

"Seriously, I think we're off to a good start. We believe in the inherent right of self-government for Native people. In fact those were inherent rights long before the treaties were established."

Lauding the gains made by the Liberal government since their recent national election victory, Irwin said that his government is doing things no one else was prepared to do. He said that among their achievements is the province of British Columbia where "75 percent of the First Nations in BC have been negotiating and going ahead" with self-government.

Also said Irwin, "Manitoba will take the lead in Native politics and will be the first" to eliminate the Indian Act. In New Brunswick, he added that within three months they would try to push through a package that would entrench Native



Minister Ron Irwin ponders the issues with Tony Mercedi, Treaty 8 Grand Chief

Photo — Janusz Zalewski

rights to self-government. Irwin said that though taking charge of the courts, police, education and health as in Newfoundland, may not be popular among some others in society "it doesn't really matter — it's the right thing to do."

Irwin says that no two tribes think alike. In fact, he adds, there are often different outlooks between neighbours or between one reserve and another. "We can not settle a matter of this magnitude by assuming that what is good for one

Continued on Page 7

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NCC Gets New Leader and New Name

by Brian Savage

"I will be firm with governments and I hope more gentle with my people," stated Jim Sinclair,

new leader of the Congress of Aboriginal Peoples, formerly the Native Council of Canada. His first undertaking was to sign an agreement with the federal government to discuss a wide range of topics in the next year.

Only hours after his stormy election over former president Ron George and Alberta contestant Doris Ronnenberg, Sinclair and the newly renamed organization that represents an estimated three-quarters of a million off-reserve Natives entered into a formal agreement centered on self-determination and self-government, the dissolution of the Indian Affairs Department and land claims among other topics.

"I want to make sure that we explore and exhaust every avenue before we resort to any kind of confrontation," said the new president after he signed the accord.

The election of Sinclair took two ballots and saw an emotional speech from George as opposition to his leadership mounted amidst allegations of blame for a deficit of \$750,000.

Politics and Native traditions were the saving graces for the 60-year-old Sinclair who was, until the 1960s, an alcoholic street-person in his native Saskatchewan, the son of Cree parents who had lost their status.

Sinclair's past efforts as spokesperson for the Metis National Council earned him wide media attention through his flamboyant speeches and actions, some of which saw him finally fall from favour in 1987 with a bitter denunciation of the Prime Minister and the premiers during televised constitutional talks.

When those talks failed, Sinclair resigned from the Metis National Council and declared, "I think by leaving here today we have signed a blank cheque for those who want to oppress our people and hold this racism against us."

For Sinclair it was the Oka standoff three years later that galvanized him.

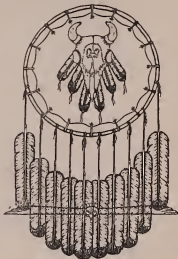
"Oka was a renewal for me and it was a renewal for many of you people... it took the stereotype image away from Indians and Metis and made us into people, made us into soldiers and made us into revolutionaries."

Though the CAP faces a growing deficit, increased funding from the federal government is highly unlikely, says Indian Affairs minister Ron Irwin.

"The short answer is no," said the minister. "We want the provinces in there as players, and

we don't want the provinces off-loading because we're trying to do the right thing."

Elected vice-president of CAP was Darliea Dorey, from Truro, Nova Scotia. She previously worked as a civilian Native community police worker with the Halifax police force and also served on the board of directors of the Micmac Friendship Center. She also participated on the Aboriginal justice committee for Halifax and the mayor's advisory committee on race relations.



Best wishes at Easter to all our Metis and First Nation friends and friends

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Letter to the Editor

Dear Editor,

We have recently received copies of the February 1994 edition of the *Alberta Native News*. Our association would like to commend you on the publication — we find it to be an excellent resource on Native culture and resources — as well it keeps us better informed on current Native issues.

Sincerely

Saamis (Medicine Hat) Teepee Association,
Orest Tkachyk,
Executive Director

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Groups scorn new Accord

by John Copley

A recently signed political accord between the federal government and the Native Council of Canada is being challenged and ridiculed by various Aboriginal groups from across Alberta.

Russell White, the grand chief of the Bill C-31 Association of Alberta says that newly elected Native Council of Canada (NCC) President Jim Sinclair, who signed the accord, has no authority to represent Bill C-31 Indians in Alberta.

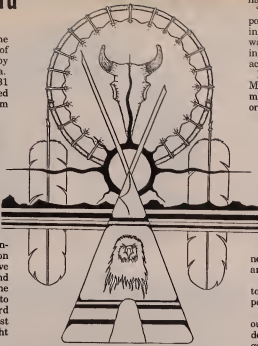
And at a recent meeting in Edmonton, Metis leaders, representatives for off-reserve Indians and other concerned Native peoples voiced their agreement with White and have resolved to join hands to form a united front which will, says the Bill C-31 leader, "provide us with a strong voice with which to challenge" the recent accord.

The day-long get-together produced an ambience between the various groups which eventually led to the appointment of a six person committee whose mandate includes an extensive study of the accord, educating the public and seeking support from other Native leaders. The group also hopes to have Sinclair travel to Alberta to defend his recent signing of the accord which, according to White and others was "just done too quickly to have been properly thought out."

Jesse Okimaw, who traveled from Driftpile to attend the meeting, said it was good to see the various Native groups pulling together.

"When the first whitemen came they didn't see a Metis playing a fiddle and they didn't see an Indian pounding on a drum — they saw an Aboriginal person. That's what we were then and that's what we are now. We must work together."

Lyle Donald, vice-president of the Metis Nation of Alberta and speaking for the Canadian Native Friendship Centre (CNFC) in Edmonton said it was wrong for Sinclair to claim he represents the Friendship Centres — one of the



largest non-political Native groups in the country.

"We do not support Sinclair's claim — and we won't support any Friendship Centre that agrees" to join hands "with a political body," emphasized Donald.

He added that Friendship Centres are "set up to take direction from the various Native groups they serve" and that he'd be seeking support from Centres around the nation.

"We can not and will not be controlled by any political organization," he reiterated.

Donald said that government officials acted too

hastily in pushing through the accord.

"They should have checked with other Native political leaders before acting," said Donald who informed the group that the Metis Nation office was currently "penning a strong letter condemning government for their recent signing of the accord."

Preston Chalifoux, one of the many interested Metis to attend the meeting said "something must be initiated now — before some other organization takes us over and makes puppets of us once again."

Talk of forming a separate organization was quelled by well-known broadcaster Ray Fox, a member of the Sweetgrass Band in Saskatchewan. He said another organization was not the answer.

"We already have representation," Fox explained to the group. "We just aren't sure what they're willing to do about it."

Fox advocates speaking with leaders of the existing Aboriginal groups — the Inuit, the Metis, the Assembly of First Nations.

"We already have existing organizations that need our support. I don't think we need to start another one."

Russell White agreed and said that he's "willing to work with other Aboriginal leaders" whenever possible.

"The government has created divisions among our people that affect how we deal with them, but despite that we can work together to achieve our goals — even to the point of creating an alliance and signing a memorandum of understanding — but we don't have to raid each other's authority to do that."

Representation at the meeting included participants from many communities around Alberta including Kinuso, Driftpile, Sturgeon Lake, Kehewin, Little Buffalo, Edmonton and Grouard.

The six member committee formed at the meeting includes Victor Thunderchild, Virginia Buffalo, Ray Fox, Paulette Gosselin, Preston Chalifoux and Donald Vanderrick.

The group has elected to call the action the "Political Accord Study Group".

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Liberals criticize Reform Party's attitudes toward Natives

by Ryan Edwards

The federal Liberals have been launching criticisms of the Reform Party of Canada's attitudes toward Native people. The Reformers, in turn, have been striking back at the Liberals.

The Reform Party has over time had accusations directed at it—from a number of quarters—of being intolerant toward minorities.

Ethel Blondin-Andrew, the secretary of state for training and youth and the only Aboriginal member of the Liberal government's cabinet, stepped into the fray last month. According to the *Edmonton Journal*, Blondin-Andrew told reporters that Reformers are racist for asking questions in the House of Commons that link Aboriginal self-government to the difficulties of police in enforcing the law against Mohawks who smuggle tobacco.

Also last month, Indian Affairs Minister Ron Irwin came under attack by Reformers in the House of Commons, for statements he made in a private meeting with Natives in Alberta. According to the *Journal*, Irwin said that Reformers don't like Indians. Under questioning in the Commons, Irwin was quoted as saying that "I do have some concerns about the positions of the Reform Party. I'm sure that the Reform Party does not hate Indians. I don't think anybody in this House hates Indians. But I would like the Reform party to be a little bit more generous in looking at the aspirations of one of the poorest, most deserving groups of Canadians that we have in our country."

Irwin eventually issued an apology for the comments he made in the meeting with the Alberta Natives.

The Reform Party has been working on other fronts to protect its reputation. In February,



officials with the party expelled a neo-Nazi who had infiltrated a riding association in Toronto. The same month, a Reform MP from B.C. was admonished by party leader Preston Manning when a newsletter from that MP's constituency office quoted Adolf Hitler.

Another B.C. Reform MP came under attack recently from Native leaders in that province. It was reported in the media that the MP said that cuts to the military could leave the country in trouble in the event of another Oka.

Manitoba Liberals pursuing Native votes

by Ryan Edwards

The Manitoba Liberal party is actively pursuing Native votes for the next provincial election, expected this year. At present, all seven of the Liberal's seats in the legislature are from Winnipeg ridings.

Allister Gunson, a key figure in the Liberals' election preparation team, said that the party feels that Elijah Harper's victory in the federal riding of Churchill in October will open electoral doors that had been closed to the provincial party.

Harper, the man who blocked the Meech Lake Accord in 1990 while an MLA with the NDP, ran successfully for the federal Liberals in last fall's

national election.

For a long time, the provincial NDP has had a virtual lock on ridings in the north, where securing the votes of Aboriginal people is a key factor in electoral success.

Another member of the Liberal's election preparation team pointed to an additional factor arising out of last year's federal election. Laurie Evans said that the federal Liberals won 12 of Manitoba's 14 seats, and that this will help make possible a breakthrough into rural areas by the provincial wing.

Evans told the *Winnipeg Free Press* that the provincial Liberals feel it is "essential to make a breakthrough in rural Manitoba."

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Metis Nation Moves Towards Inherent Right

Leaders of the Metis Nation of Canada are taking the first steps toward the implementation of the inherent right of the Metis Nation to self-government. Gerald Morin, President of the Metis National Council, announced that the Metis National Council has adopted a working draft of a constitution for the people and government of

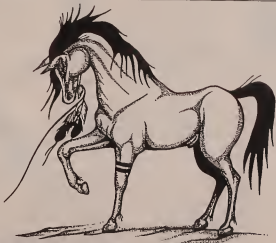
the Metis Nation to be put forward for ratification at a special meeting of members to be held in Saskatoon in July 1994.

The MNC Executive also announced plans for an election for the President of the Metis Nation at a leadership convention to be held in conjunction with the special meeting of members. Mr.

Morin stated: "the people of the Metis Nation have been asking for a new constitution and an election for the leadership of the Metis Nation and this new Executive is committed to responding to the people. We want to unite the Metis Nation by developing a new constitution that will lay the foundation for the Metis Nation. We believe these measures will help us achieve our goals."

At the special meeting in July, Metis delegates will be given an opportunity to examine options for the implementation of the inherent right to self-government negotiations and ultimately, the future relationship between the Metis Nation and the governments of Canada.

The Council also adopted a range of management and financial measures to prepare the Council to meet its obligations incurred in the next fiscal year. The Council also announced that the MNC Chief Administrative Officer and auditor will meet with each of the MNC member associations to examine the financial statements and systems in place in those associations.



Treaty 8 Continued from Page 3

is good for the other," the Minister told *Alberta Native News*.

The Treaty 8 dilemma stems from its diversity. The treaty is divided into four separate areas - on the map. However, as a cohesive unit, the 43 bands all work together for a common goal. But the area is vast - in fact, British Columbia and the Northwest Territories as well as Alberta are involved. This means different government in each area, thus varying views and approaches by each of these.

The Grand Council of Treaty 8 First Nations want the problem resolved. And they want it resolved soon.

"We've already had many (over the years) meetings and conferences with government in order to deal with these issues," stated Indian Association of Alberta President, Regena Crowchild.

"Each of these meetings turned out (only) to become an excuse to hold yet another meeting. We're hoping the time for some (correct) government decisions is soon coming."

Though the new government says it believes in Aboriginal inherent rights to self-government, it was the view of many at the recent meeting that the government was not exactly sure what that self-government may entail.

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NEWS BRIEFS

Mercredi Fears Alberta Cutbacks Will Increase Racism

Ovide Mercredi, Grand Chief of the Assembly of First Nations, has said that the spending cutbacks of the Alberta government will promote racism in Alberta. Mercredi was speaking in Edmonton in early March, during an event for the launch of the March 21 International Day for the Elimination of Racism.

The Alberta government has launched a program of massive spending cuts, with areas such as social services, education, and health being hit hard.

The *Edmonton Journal* reports that Mercredi said that "The unfortunate reality in which we live is that with the state of the economy, people are becoming more insensitive towards others people."

"They see them competing for the limited opportunities in Canadian society. Can the government eliminate racism by becoming involved entirely in cutting back social services and economic opportunity? I don't think so. I think that feeds racism...."

"The alternative to cutbacks is to create opportunities for people, to provide economic security for everybody, so that no one will feel threatened by someone coming from another country, and no one feels threatened by the presence of an Aboriginal person."

Mercredi said that he is disturbed by the way in which the blame for much of the provincial debt is laid on people on welfare. He said that many of those people on welfare are Native.

Bar Association Rejects Call for Racism Inquiry

The Canadian Bar Association voted last month against an inquiry into racism in the legal profession. The reason given for rejecting the inquiry was that it might be too expensive.

The decision came during the CBA's mid-winter meeting, held last month in Jasper. Members were debating a controversial report that deals with gender and racial bias in the legal profession. The report was put together by a task force headed by Bertha Wilson, a former judge with the Supreme Court of Canada, and now a member of the Royal Commission on Aboriginal Peoples.

The racism inquiry was among the 228 recommendations of the report. According to the *Toronto Star*, the report had concluded that the legal profession in Canada was dominated by rich, elderly white men who

discriminate against ethnic minorities and women. A motion to table the inquiry recommendation until the association meets in August in Toronto was passed by two votes.

About 200 lawyers and judges were in attendance. The CBA has about 37,000 members.

Education Conference Slated for Victoria in April

From April 10 to 13, the Focus '94 conference will be held in Victoria. The education-oriented conference will be entitled *Everyday Heroes. Pulling Together*, and the theme will be "Achieving Success with Students with Learning and Behaviour Problems & Personal Growth for Professionals."

For further information on the conference or on registration, you can contact: FOCUS CONFERENCES, c/o Barbara Smith, 977 Alston St., Victoria, B.C. V9A 3S5; telephone (604) 384-5726, and fax (604) 384-5743.

Lubicon chief, Irwin meet

Bernard Ominayak, Chief of the Lubicon Lake Cree of northern Alberta, and federal Indian Affairs Minister Ron Irwin met last month to discuss the Lubicon's long-standing land rights dispute. The meeting took place on February 18, in the Lubicon community of Little Buffalo Lake.

The Lubicon have been trying for over 50 years to get a settlement of their land claim, and have amassed extensive international support. The Lubicon were continuously stonewalled by the previous Conservative government.

During the meeting, the history of the Lubicon's struggle was discussed, as were ways of how to proceed with negotiations. Chief Ominayak agreed to provide Irwin with some proposals, with such items as issues to be dealt with, and the format of negotiations.

Chief Ominayak set the proposals out in a letter to Irwin, sent on March 1. At the time of writing, the Lubicon had not yet received a reply.

Three days after the meeting, Chief Ominayak appeared on the Ron Collier Show, a radio talk show aired weekday mornings on 630 CHED. When asked by Collier how the situation looked in terms of a settlement, Chief Ominayak said, "it's a little early to tell at this point..." "The minister stated the government would like to get it resolved, and we certainly would like to get it resolved."



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Speaking Out

Province Axes Valuable Program

by J. Fromhold, M.A.

Some day in the future, when historians review the performance of the Klein government, without doubt one of the highlights that will be called to mind is the failure of the Klein government in its obligations to development of the north, and the people of this region. Not only the failure to take action, but the actual destruction of the one effective program that has been established in this province to address the social imbalance that plagues the residents of our northern isolated communities, be they Indian, Metis, or White.

The effects of the destruction of this program will be felt for years to come.

The program in question is the Opportunity

Corps Program. This program was established in the early 1970s in consultation with these northern communities to address the social inequities that existed in the areas. It was designed specifically as a social-development and community-development program, and as a community motivator. It was a self-help program for those who wished to better themselves.

Through the program, employment was created in communities that habitually have no employment. Work was made for those who wanted to work, instead of live on dependency. Work skills were developed among people who had never worked. Skills upgrading was provided by introduction to short trades courses — which led to a future for many a youth who had



no future. On-the-job training developed a work history and skills that led to future employment elsewhere. Upgrading was available to those who had made the mistake of leaving school early. Average education rose from Grade 5 to Grade 9 status. Employment, counselling and growing awareness and self-esteem saved families with a chronic alcoholic background. Graduates have gone on to be office managers, legal secretaries, self-employed contractors, oilfield workers, equipment operators, and dozens — if not hundreds — of other jobs. 77 percent of participants in the program went on to future employment, education, or training, while others returned home with more effective parenting and home-care skills.

The Opportunity Corps Program was the only program in the history of this province that has effectively addressed the problems of northern development, and the Third World conditions of the Native people and the northern communities. It was the only program in the government of Alberta that was predominately staffed by northerners and Natives. The program had a higher percentage of Native staff than any other government program of its size.

From being a self-help development program, the Opportunity Corps, now re-labeled the Northern Alberta Job Corps, has been converted to a punitive make-work program restricted to social allowance recipients. SAR's, as they are called, are forced to enter this work program, or risk being cut off from social allowance.

The primary purpose of the Job Corps now, is to have the SAR put in 20 weeks in the work program, and then to transfer the SAR onto unemployment insurance. There is no pretense at training or self-development. It is an unabashed attempt to lower the number of people reported on the social assistance rolls. Social Services Directors, in fact, have been given specific instructions to drop one-third of their recipients, or face disciplinary actions from their superiors. In this way it can be achieved by shifting people to UIC. Once a single person is with the Job Corps, he/she is already considered to be off social assistance. The fact that these same people are being shifted simply from one source of assistance to another is ignored. So is the likelihood that once the UIC runs out (or the rules are changed), these same people will be

Continued on Page 17

A message from

Cat Lake Chief Wilfred Wesley to all First Nations Leaders and Regions across Canada

In order to secure a sound future for ourselves and for our children, we must review the constitutional issues before us. Prior to entering into serious discussion on the Aboriginal issues involved towards recognition as the Nation with its own culture we must understand the definition of what we mean by saying self-government.

Currently, self-government means "Governing ourselves in community only."

What we need is "First Nation Government of Canada" in order to present a full picture of what we are and want as First Nation people with control of our land, resources and jurisdiction.

Section 35-1 of the Canadian constitution deals mainly with community self-government. What we should do is get into full constitutional discussion to create the legal capacity for the First Nation and develop section 93, for First Nation Government of Canada and another section or sub-section for the regional areas for First Nation to gain the legal capacity for First Nation people to develop their own laws and policies that meet the needs of First Nation. We should also deal our treaties and treaty implementation process to our educational and health issues which were promised to us, the First Nation and their territory and land.

We must clearly identify and approve the issues presented in order that we may achieve the legal capacity to create laws fitting to Aboriginal First Nations people across Canada.

May the hope and rebirth of this spring season bring us the wisdom of our forefathers, as well as peace and well-being to all.

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From Chief Wilfred Wesley,
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Viewpoint



Where are those men of peace?

by Del Sty

History is composed of the changes that occur when cultures exceed their bounds. When cultures exceed their bounds it is certain they will visit changes upon other cultures. Meanwhile, some kind of bloody competitive spirit dwells inside a culture. A culture strives to survive and protect the body of knowledge it has collected over amazing stretches of time.

The body of knowledge begins with the fundamentals about food, clothing and shelter. You will eat this. You will wear the following.... You will live in this kind of structure. Specialized cultural features like worship of gods or killing of miscreants and outsiders are preserved and propagated by men and women who find themselves appointed as shaman, or priests or judges or teachers or warriors.

In some cultures there is an outrageous impulse to spread influence. The whole concept of Liberalism as developed in Europe was imagined out of a desire to propagate mercantilism to cultures around the generous world. When Liberalism had emerged as a philosophy, the weapons to support it became involved and a lot of blood has since been spilled. The cycle never ends for humanity.

A culture has a mind like an organism. Culture provides a collective mind for everyone to share. Occasionally that collective mind gets infected by a disease. What else explains the atrocities of Germany, Cambodia, or Uganda? Hardly a culture seems immune.

Federal government mishandled Native estates

by Ryan Edwards

A very critical audit of the Indian Affairs Department found that the Canadian government was poorly managing the estates of Natives who died as residents of reserves. The audit was carried out in 1992, and was released under the Access to Information Act.

The study found that neither the assets nor the interest of heirs were properly protected.

It also found that a system for national quality control was not in place, and that government personnel were not adequately trained to carry out their work.

The Canadian Press reports that the report found that management and operation of the program was "not adequate" to ensure Indian estates were being administered "in compliance with the Indian Act, regulations and departmental requirements."

While the federal government plans to give overall responsibility for estates and trusts to Natives, the report said that the government did not have an overall strategy or timeframe for achieving self-administration. The report added that unless the federal government provides resources to Natives, the idea would probably not be well received by them.

The audit also found a backlog of cases. For example, over 35 percent of the cases in British Columbia were at least five years old.

History, recent and ancient and at all moments in between, informs us of the savagery that ensues when a culture, full of potential, running on momentum, full of knowledge and fully equipped to propagate itself, spills out of its boundaries. Inevitably things get a little ugly. Right about then you can look for a major conflagration featuring that height of cultural madness, total war.

Is there a peaceful way for human beings to inhabit the earth, still maintaining the diversity of cultures and respecting the differences between people who reside in other spheres of cultural influence?

Tough question. No real answer, unless you accept an emphatic No! Nevertheless, men of peace also walk the earth and they propagate the desire for harmony amongst culturally diverse people. Men of peace know the truth that nations are not defined by the colour of skin, shape of eyes, or clothing worn by the people in the nation. Men of peace have brothers and sisters in all races, at all locations in the world. They respect the fundamental knowledge collected and harboured by different cultures even while members of those different groups stare out at others in misguided hatred.

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Like many of my people, I am concerned about the politics of land claims, education and economy, but I care most about the environment. Many people voice their concerns about the animals and the birds of the wild and also the fish in our waters.

People from every walk of life voice their concerns about the shortage of water years down the road. I believe that all our concerns fall on deaf ears and to make matters worse, while many so-called environmentalists protest what they do not know about or understand, our people are beginning to see more dollar signs than leaves and to hell with people like some of us who wish to preserve for the future generations of our people, a land we grew up in and learned to love, respect and appreciate.

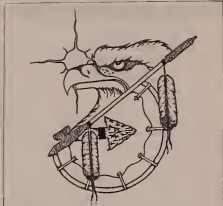
Many of our own people do not seem to understand that were it not for the land, our cultures would never have survived.

The land, the mountains, the lakes and the rivers, the meadows, the valleys with its primeval forest, the sky, were all the basis of our culture of living in harmony with the land.

The land has given us everything in life for our needs and we have repaid that generosity with our respect and appreciation. Many races of the world have in their culture, a deity that is believed to be the origin of what and who we are. It was wrong for the historians, the missionaries, the fur traders and all who came, to believe that our ancestors were all pagans and heathens.

Our people did not worship pictures or statues and I am sure that the good missionaries would attest to that. Our people had what we know as spiritual values that were derived from nature itself and all life around them. What kind of heathens would protect and respect the land that they believe the Great Spirit had given to his people for their livelihood and survival?

I find it strange now as I think back that I too



was once convinced that I was really a heathen and a pagan. I guess that when you are told something thousands of times, you actually begin to believe what you are hearing.

The residential school that I had attended had actually brainwashed my language right out of me. I don't believe anything is worse than to come home and not understand the language that we were born into. That is one part of my life that I cannot forget when we were kept at home to relearn the language that we had lost.

My parents never scared easy. In spite of the provincial police and the priests, we stayed home to get back to what we were originally. Unfortunately, the following year we had to go back to our pagan ways at the school. To this day, the language that I had to relearn and the syllables that we were taught never left me again.

I, as a pagan and a heathen, think that the people's concerns about the strangers had a good foundation.

Who polluted all the lakes and the rivers and

Continued on Page 18

Easter — a time for renewal...
May it bring peace and justice to the First Nations
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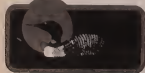


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Finance

Think about the future

by John Copley

More and more people are thinking about the future — especially about what it's going to cost.

And Terry Bremner says saving for the future is easier than it looks. A little effort now, says the financial planner, can save a lot of despair later.

"No matter what your age," adds Bremner, "it's never too late to think about tomorrow."

Bremner is a financial planner with a track record of eight years in the business, four of which involved management. He has developed a client base in excess of 500 people.

The 32 year old Bremner represents the Prudential Assurance Company — one of the oldest and most respected names in the business of finance. The 146 year old company was born in London, England back in 1848. Canadian operations began in 1923.

Now the company is firmly established in 34 countries world-wide and handles over \$80 billion in managed assets.

We thought we'd ask Terry about planning for the future.

Here's what he had to say:

"The future provides us with no guarantees. But it's very likely that long after we've passed on, our families and heirs will remain to carry our names through history.

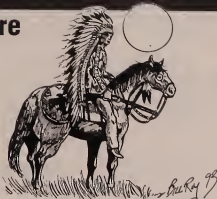
"And that's the reason most of us buy life insurance — it's why we plan for the future. We'd like to provide our families with a standard of living they've become accustomed to.

"I'm often asked by people 'when's the best time to purchase life insurance?' The answer is inevitably — now! Why? Because tomorrow may never come! And, like everything else — it's going to be more costly tomorrow.

"Should we insure our children? Yes. Insurance at this age is the most affordable and what's better is that the rates you establish today are the ones that stay with you forever.

"Insurance for your children also provides them with guaranteed insurability. Should they wish to purchase additional coverage sometime in the future they can do so without ever having to answer a medical question.

"People also ask me whether or not they can build a nest egg for their own future. Again, the answer is yes. The amount of money you receive for retirement, will of course, depend on the



amount you invest. With interest compounding over the years it is possible to accumulate quite a sizable 'nest egg' for your future.

"Investing for the future is the smart thing to do. Did you know that it'll take five to seven times your annual income if you want your family to maintain a good standard of living?

"And what if something were to happen and you were to become disabled? A disability income is just as important as life insurance itself — without an income and with no insurance — well needless to say, it would be devastating to most of us.

"What about the company benefits I have now? — that's another of the questions I'm most frequently asked. If you are receiving benefits through the workplace you are fortunate because many companies are now cutting back on these benefit packages. Regardless, sooner or later you will lose these benefits. The firm you are with may cut benefits and if not, you lose them once you retire anyway.

"People don't plan to fail — they just fail to plan. Unfortunately, neglecting the future now is almost a guarantee that you'll become part of the 'I told you so' group of tomorrow.

"Think realistically — think about tomorrow. Add up the figures and ask yourself — am I worth more to my family than I am now? If the answer is yes — come and see me. I shoot from the hip and I shoot straight. I'm a basic down-to-earth kind of guy who'd never offer a customer something I wouldn't swallow myself. And Pruden-

tial? The integrity and reliability of the company is attested to by the more than one million Canadians who trust us with helping them to plan for a comfortable future."

Terry Bremner can be found on the 18th floor of the Metropolitan Building in downtown Edmonton. That's 10303 Jasper Avenue. The phone number is 424-6983.

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Best wishes to all the First Nations for a joyous celebration of Spring

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My Grandmother and the Whittiko

Collected and Illustrated by James Ratt; Told by Norman S. Charles

One evening just as it was getting dark, an old man took his water pail and went out of his cabin to get some water. Just as he was closing the door, he caught a glimpse of something trying to hide from his view.

He went back inside and asked his wife to step outside with him to see if she could see anything. He thought maybe his eyes were playing tricks on him.

There was only himself and his wife at their trapline and their nearest neighbours lived about twenty miles away.



The old woman stepped outside but she couldn't see anything. Just as she was turning to go back inside, the old man saw the creature again. His wife got the .22 rifle and some bullets from inside the cabin. Together they approached the place where he last saw the creature disappear into the bushes. Since it was becoming dark, they didn't go too close but stood around listening.



After a few minutes they headed back and decided to get a pail of water together. Just as the old woman was bending over with the pail, the creature appeared from a trail that would along the shore line. The old man was ready and shot it with his rifle.



He hit it on the shoulder and yelled at it at the same time. The creature was shaped like a man but was white all over with little bits of white fur on its body. It stood eight or nine feet tall. It fell when it was hit with the bullet.

The old man and his wife stayed up all night waiting for the creature in case it should return during the night.



When morning arrived, they went out to check where they had shot the creature. There were places on the ground where the snow had melted and where they found huge footprints. The creature did not wear shoes.

May the joy and renewal
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That day the wind
started up and a light
drizzle of rain fell now
and then. They assumed
they had seen a Whittiko
since it usually travelled
at that time of the year
and usually travelled on
the wind.



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PEACE
to all

Arts & Culture

Edmonton Art Gallery Promotes Native Talent

by John Copley



"Employment opportunities are scarce, jobs for Native people are scarcer yet — and when it comes to Native artists — well, many are literally starving," states Kirk Popik, co-owner of Edmonton's First Impressions Gallery.

That's one of the reasons, says Popik, that the gallery he shares with well known Canadian and Chipewyan artist, Jane Ash Poitras, is currently busy promoting Native art.

The balance of February and part of March have seen a variety of Native sculptors in action each Saturday at the Manulife Place gallery in downtown Edmonton.

"Our most recent artist was Rodney Kolausok, an Inuvialuit who hails originally from the Northwest Territories and now makes his home here," says Popik.

"Kolausok is fast becoming known as a talented sculptor whose pieces are traditional by nature and very reasonable in price," he adds.

Next on the agenda will be Stephan Wuttunen — a real treat to watch as he sits and works for the

pedestrian traffic here in front of the gallery," he says.

Popik says that the coming weeks will feature a variety of talent in Native arts and crafts.

"We'll have painters and sculptors as well as artists who specialize in both leather and bead work."

He's also seeking Native artists who work with birchbark.

"It's one of the dying crafts," says Popik, "and we'd really like to have someone come in and show their material to the public."

Popik, whose culture comes from Florida's Seminole Nation, says promoting Native artists is a key to the business at First Impressions Gallery.

The customers are essential to the gallery but Popik says the first thought of himself and co-owner Poitras, is to help give Native artists the exposure so desperately needed in today's struggling society.

"The artist comes first with us," says Popik, "and will always be given the lion's share of any sales we handle for them."

The young entrepreneur is also trying to get Native artwork recognized in another way. Working with the Legal Aid Society of Alberta, Popik is about to present a proposal to Edmonton's City Police Commission.

The group is bidding to have Native inmates from the Edmonton Young Offenders Centre (EYOC) do the outside artwork on the city's newest police station. "The \$5,000 that's been allocated for the work would then go toward purchasing art supplies and other materials for the Centre," explains Popik. "This money and supplies could then help play an important role in the rehabilitation of these young offenders."

Popik adds that the gallery is always looking for new talent — artists who are willing to work in a cooperative atmosphere that is geared not only to helping Native artists but also to informing the public and educating them about Native arts; its traditions and its cultural significance. "We welcome any artist who'd like to show their material," says Popik.

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CALL FOR ARTISTS

The International Native Arts Festival is a non-profit charitable organization, dedicated to creating an awareness and appreciation of Native art and culture. The Festival is held annually, the third week of August, in Calgary.



We are seeking submissions from Native Artists (painters, sculptors, carvers) for our 1994 celebrations, August 13 to 21. Submissions also wanted in any medium for Silent Art Auction.

For entry forms and further information, please contact:



International Native Arts Festival Association
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Phone: (403) 233-0022 Fax: (403) 233-7681

Deadline for applications is May 31, 1994

White Braid Society celebrates 20th Anniversary

by John Copley

It's been twenty years since Christine Daniels founded the White Braid Society — a society of dancers and drummers whose main purpose was to ensure that Native people didn't lose sight of their culture — just because they'd decided to move into an urban environment. In 1986 Daniels passed the reins of the organization to a new leader, and by her choice proved that she not only knew dance — but people as well.

Martha Camplou was Daniels's successor as leader of the troupe — a position she maintains to this day.

"We believe in causes," said Camplou at a recent Edmonton performance. "We believe in helping one another. We believe in keeping our traditions alive. We believe in people."

During the past two decades, close to a thousand dancers and drummers have participated in countless performances both in Canada and abroad. The White Braid Society has clocked many miles and worn out many moccasins and their performances have been seen in Japan, Turkey, Norway, England, Italy, Austria, Germany and Yugoslavia as well as across Canada, the U.S.A. and Mexico.

On June 10 the White Braid Society will celebrate its twentieth anniversary in grand fashion. The festivities, which will be held at the Edmonton Convention Centre, promise to be a gala affair.

The grand entry dance will include many past members who will pay tribute to the founder and past-presidents of the organization. Well-known artist and speaker Dale Auger will MC the event and will introduce a host of equally known and respected guests. Included on this list are such celebrities as singer/songwriter Laura Vinson, actress Tantoo Cardinal, actors Graham Greene and James Herman, and Cree entertainer Art Napolean.

The highlights of the celebration will include a dance production that is being dedicated to the International Year of the Family.

A special presentation of medallions will see many valuable volunteers recognized for their gifts of time and expertise — both of which they have so willingly given to the organization over the years.

Native crafts will be raffled at the June 10 dinner, and a variety of other fund-raisers are currently underway to raise the money necessary to hold a dance festival and traditional powwow later in August. Government and the public sector will also be contacted for donations to this event.

The White Braid Society expects to see a full house (over 1,000) at the June 10 Convention Centre gathering. Included on the dinner menu



Martha Camplou, White Braid Society Director, and two dozen White Braid dancers

Photo: Janusz Zaleski

are such traditional delicacies as wild meat stew, corn chowder, muskeg tea, wild berry jams, bannock and pemmican.

The Native community has chosen 1994 as the Year of the Elder — and to commemorate this theme, a tribute will be paid to a variety of elders from across Alberta.

Pow Wow Dance

Traditional Cree Dance

The Traditional Cree Dance pays respect to the eagle. Slow dance and serious music underlie this special dance that sees participants adorned in feathers, hides and wool.

Fancy Dance

There is a fast to frenzied pace to the Fancy Dance. Participants wear bright clothing, beads, feathers and brilliantly coloured double bustles.


Hoop Dance

The Hoop Dance is an individual dance, the participant selects his own number and style of hoops and has his own vision of what he dances for. Each dancer has his/her own style and often speaks to the audience so they might better understand the meaning he will convey during his routine.

Grass Dance

The Grass Dance is performed by males only. As in all Native dancing, beadwork is a significant part of this costume. Wool is the usual outfit worn by the performer of the Grass Dance. The Grass Dance is spiritual in nature and the right to dance it comes from fasting.

Best of Easter Wishes to our Metis and First Nations friends and customers



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Manitoba Band May Set Precedent

by Brian Savage

The Keeseekoowenin band of Manitoba may set a legal precedent in its claims against the federal government, with possible repercussions for bands across Canada, claims band councillor Richard Bone, son of the chief, Harry Bone.

The land claim centres on land taken from the band around Clear Lake and incorporated into the Riding Mountain National Park.

According to Bone, band members have voted yes to accepting a \$4.2-million settlement with the government for the loss of 750 acres taken against their wishes by the government 60 years ago and returned back to the band in 1991. The cash, however, is not as important to the band as correcting the past wrong which scarred a generation of their people.

In 1931 the band was driven from their homes, a section of land 320 acres west of the present land agreement. The government is still refusing to hand over this parcel of land because of concerns that Mohawks at Oka and the Siksika Nation near Banff, could lay claims under similar circumstances.

"I feel," says Bone, "that the government is trying to give us back our 720 acres and compensation money, then hope we'll split the two parcels of land and renegotiate down the road on the other one but we're not going to do that."

"They want us to write up another claim submission for the other 300 acres, the 1906, as we call it. The contested section of land was acquired by the band in 1906 in return for giving up other land they controlled. Twenty-five years later they were expelled from the land shortly after the creation of the national park."

Now, with a yes vote, band councillors will await a letter from the government confirming

the validity of their claim and setting a specific negotiation date.

"It angers me," says Bone, "when we try to negotiate and they try to negotiate the costs down for compensation for loss of use of the land. What about the feelings of the people who were thrown out in the 1930s and the hard times that followed? There's more detailed information that's got to come out; it's just that we're verifying this settlement. They have to come up with that piece of paper stating they'll agree to deal on the 1906 parcel or else we'll go deeper into the records and their dealings with the Native people."

The band land claims co-ordinator, Brian Whitford, has already been quoted in other media that he has found shocking examples of correspondence between parks officials and government members who wished to rid the area at any cost of the Natives, betraying an "imperialist colonial" mindset on the part of white authorities. These attitudes eventually resulted in 20 park rangers approaching the village and giving the Natives one hour to pack. As the band left the area, the rangers torched the Natives' houses.

The problem for the government was the failure to get an order in council for the acquisition of the 1906 section of land, just as some bands have had reserves created without the necessary order in council yet, through time, have acquired recognition from the government.

"What's the difference?" asks Bone, who observes, "we surrendered land for sale and the proceeds of that sale went to purchase the 1906 parcel, 120 acres, bought to expand the reserve and letters then say in addition to Clear Lake."

Bone says the band has always striven "to be on the level" especially when they gave instructions to their appraiser but the reaction of the govern-

March, 1994 Alberta Native News

ment was to appoint an appraiser of their own. Bone is blunt about the government's position being "up the creek." The band has passion and, it feels, the law, on its side.

The 1906 section was where the houses were burnt, our forefathers settled on it," says Bone. "I told them you might have tricked our forefathers but not this time."



Living With the Land

Continued from Page 12

the streams???

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Saugeen Ojibway move to quash shoreline by-law

Submitted by the Chiefs and Councils of Saugeen Ojibway Nations Territories

The Saugeen Ojibway First Nations have filed a notice of application with the Ontario Court for an order quashing Keppel by-law number 220-1993. This by-law was passed by the Keppel Township Council on November 24, 1993. It authorized the Reeve and the Clerk of the Township to sign quit claim deeds for some 253 people whose properties adjoin a disputed shore road allowance along the Keppel shoreline. Earlier in 1993, these people had tried using the courts to compel a conveyance of the Township's rights (if any) to that same road allowance.

On July 9, 1993, at Owen Sound, Judge Zelinski heard the Saugeen Ojibway motion to intervene in the application of 253 members of the Island View Drive Rate Payers Association who were seeking a declaration of their ownership of the shore road allowance. However, the Saugeen Ojibway was in the midst of negotiations with Ontario about this and other lands that remained unsold 140 years after the signing of the 1854 treaty in which Canada promised to sell all of the Saugeen Peninsula (except for selected reserves) for the benefit of the First Nations.

The Saugeen Ojibway have stated they have a valid claim to that land. At the hearing last July, lawyers for the Saugeen Ojibway argued that the application by the Rate Payers Association be stayed, or, alternatively, that the Saugeen Ojibway be added as parties to the application on the basis of their interest in the shoreline.

In his decision of October 14, Judge Zelinski granted the Saugeen Ojibway application to be joined as parties and ruled the application should proceed to full trial, with the attendant exchange of information. The onus was on Mr. Greenfield, lawyer for the Rate Payers Association to initiate proceedings by filing a statement of claim with the Court. However, his clients chose not to pursue the action.

In his decision, Judge Zelinski noted that Mr. Greenfield had reversed his opinion from an earlier case, also heard by the Judge. In that case, Mr. Greenfield, acting for Keppel Township, resisted an application by a shoreline property owner (the MacDonnells) for a quit claim to the shore road allowance. In that



application, Mr. Greenfield argued that the First Nations should be added as parties because of their potential proprietary claim. In this case, involving the Rate Payers Association, Keppel chose not to resist the application for quit claims.

"Clearly there is something going on here," says Darlene Johnston, Claims Research Coordinator for the Saugeen Ojibway. "The Township gave us no notice of the proposed by-law, as required by the Municipal Act. On November 24th, Keppel Council held all three readings of the proposed by-law, all in the same night."

In their application, the Saugeen Ojibway contend:

- the Keppel by-law was passed in bad faith;
 - it authorizes the Reeve and the Clerk to sign quit claims in contravention of the Fraudulent Conveyances Act;
 - it contravenes the Municipal Act in that no prior public notice was given, and the Saugeen Ojibway, who have a clear interest, were not notified, and that the Ministry of Municipal Affairs has not given its approval of the by-law.
- "This kind of thing has gone on for decades," says Ralph Akiwenzie, Chief of the Chippewas of Nawash. "We know we have been kept from

Sequence of Events

November 1991: Keppel resists the application by the MacDonnells for a quit claim to the shore road allowance. Keppel is represented by Don Greenfield who argues the Saugeen Ojibway claim should be considered. The Saugeen Ojibway were not themselves represented.

July 9, 1993: Mr. Greenfield represents 253 applicants from Keppel who apply for full title to the shoreline. Keppel does not resist the application. The Saugeen Ojibway intervene saying that their interest would be prejudiced if the application were to proceed without them.

October 14, 1993: In his decision, Judge Zelinski grants the Saugeen Ojibway motion to be joined as parties and orders a full trial. The Judge found that it was necessary for the Saugeen Ojibway to be present as parties to properly adjudicate the claims to the shore road allowance.

November 24, 1993: Two days after Mr. Greenfield notified lawyers for the Saugeen Ojibway of his intention to discontinue proceedings, Keppel Council passes by-law 220-1993 which purports to authorize the Township to grant quit claims to the same 253 applicants represented by Mr. Greenfield.

November 26, 1993: Quit claim deeds are issued and registered on title in the Grey County Land Registry Office.

January 31, 1994: Saugeen Ojibway make application to have the by-law quashed.

realizing our rightful claims by things done behind closed doors. Safeguards against the abuse of process that this by-law illustrates never seem to apply to First Nations. We always seem to have to be a little more vigilant in protecting our rights than other people."

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Council, Staff, and Band Members
of

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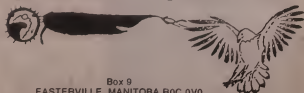


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Chief Alpheus Brass

Councillors Angelic Captain, Malachi Young, Frank Turner,
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Metis Politics

Metis Nation board agrees to disagree

by John Copley

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A general membership informational meeting was held recently by the Metis Nation of Alberta. President and Board Chairman Gerald Thom had hoped for good attendance and full co-operation from everyone. He got the attendance. Between 600 and 650 showed up.

He even got some co-operation.

The loudest voices, however, came from the general assembly of participants — many of who condemned the organization for the constant bickering and in-fighting that has virtually brought the organization to a standstill.

Metis Nation president Gerald Thom said the organization is "encountering many financial problems" and blamed the shortage of money "to the excessive court costs incurred by dissenting board members who insist on running to the courts every time they disagree with anything."

"These actions," accused Thom, "have cost the Metis Nation hundreds of thousands of dollars and we've lost millions more because of our inability to function as one body."

Accusations of mismanagement of Metis funding rang loud and clear as dozens of Metis, many from Edmonton, stood up and voiced their opinions to the assembly.

Non-affiliated and unbiased Bill C-31 grand chief, Russell White, chaired the meeting and was continually forced to ask the assembly to "stop mud-slinging," to "stick with the issues," to "stay within the agenda" and to "please refrain from shouting across the room — take a spot in line and use the microphone if you'd like to address the assembly."

A difficult situation for White who handled his duties admirably considering the heated nature of the gathering, praised Metis Nation Senator, Thelma Chalifoux.

Cassandra Caldwell (aka Dion), who is studying to become a lawyer, said she has "been disappointed in the Association for a long time" and accused the organization of overspending, under achieving and "neglecting the needs of the people" they serve.

An urban resident, Caldwell said the majority of Metis live in urban settings but were not



getting an equal share of the wealth.

"If 20 percent of our people live in the rural areas then only 20 percent of the money should go their way. I think we spend far too much money on lawyers and courtrooms — they are just a waste of time and money. Let's resolve our own issues."

Dorothy Daniels, a long-time member of the Association, agreed. She suggested that "Anyone who decides to take a matter to court — let them pay the costs themselves. We can no longer see our program money squandered on court cases that should never take place."

Well-known Metis leader Joe Blyan also took a stand.

"I'm a little sad today," said Blyan. "We should not have to drag our dirty laundry in front of the people and in front of the press. I've also run for office many times over the years and when defeated I've accepted defeat — and I've always supported those who run the organization."

Blyan added that though he thought the current situation a "very big embarrassment" he would still back the leaders now in office.

"But," warned Blyan, "get things straightened out soon because if you don't we won't have an organization" anymore.

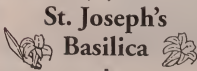
Directing his attention to Jim Penton, one of the board members in disagreement with Gerald Thom's rule, Blyan said, "Call a meeting as soon as you get back home because if you don't the people will call it for you."

Penton said "Thom's organization practices storm-troop tactics that has seen me thrown out of meetings and man-handled by goons."

Continued on Page 29

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Metis Nation on the spot

by John Copley

The Metis Nation of Alberta (MNA), once the Metis Association of Alberta, was founded in 1928 when Joseph Dion became the first president of the organization.

The Metis institution has continued to grow over the past 66 years and that growth, coupled with the determination that Aboriginal people have to gain self-determination and self-government, has often caused dissension in the ranks and file of the association.

A recent gathering of about 650 Metis took place at the Canadian Native Friendship Centre in Edmonton.

Dozens of people stood before the assembly — some in defense of the organization and its policies — others voicing their disapproval with policies and or personnel, and the rest who brought their concerns and questions to the forum — questions that have indicated that some Metis are unsure of what lies ahead for the Aboriginal people of Alberta.

All questions from the floor were directed to MNA board members — each with a portfolio of responsibility. These portfolios, among others, include education, justice, employment, fishing, hunting and trapping, housing and social services.

The delegates, though aware of the concerns of their people, were often unfamiliar with the particular circumstance brought forth by the membership, therefore, many answers to the questions have been taken to sub-committees where they will be addressed individually.

Some of the concerns at the meeting are written here — the answers are forthcoming. Once the sub-committees have had an opportunity to resolve or at least hear the problems facing the people, this reporter will follow up to see how the problems have been resolved.

Shirley Anderson, Zone 3: My problem is with Metis Urban Housing.

Why are we seeing families with children living in small houses with no back yards while childless (adults only) families often reside in larger homes that are complete with backyards that are sometimes never used?

Dorothy Daniels, Zone 4: A motion was passed at the last annual (August, 1993) assem-



bly to replace Gordon Watson at Metis Urban Housing. He was to be replaced with one of the many qualified Metis we have in our nation. To date this has not been done. When can we expect to see a Metis doing this job?

I'd also like to know whether or not there are any existing contractual agreements with Mr. Watson that could hold this process up.

Gary Boucher, Zone 4: We constantly hear of corruption and law-breaking within the organization. How are we addressing this and what steps can be taken to ensure that this corruption is brought to an end?

Alfred Lambert, Zone 3: Are we doing everything possible to ensure that only Metis people hold a Metis Nation membership card?

If a members knows and can provide proof that a card-holder is not a Metis where does he go with the information and what will be done about it?

Tammy Wilson, Zone 4: Although we have been given verbal support by some of the leaders of the Metis Nation we have not been accepted for funding or for money to expand the programs and agenda of the Metis Youth Secretariat. How can we, or other groups access the dollars we need to operate effectively?

George Quintal, Zone 1: We in Fort McMurray have asked for and I believe have been granted the rights to hold this year's annual assembly. When can we expect confirmation of this — and what are the dates scheduled for this event?

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the Metis people of this province. It seems that with all the financial questions an audit will be

Carol King, Zone 4: The financial statement for last year was not accepted at the annual assembly in Valleyview. It seems every time we turn around there are cries of mismanagement of money. I would like to call for an audit. Not a government audit, but an independent audit of each and every one of the interests that involve the Metis people of this province. It seems that with all the financial questions an audit will be necessary. When can we expect to have this done?

Read the next issue of *Alberta Native News*. We'll speak to the powers-that-be in an effort to provide an answer to these and other questions that concern the Metis people of Alberta.



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In 1971 a group of concerned parents of children with various disabilities formed a non-profit organization to assist them with the education and vocational training of their children. This small group of parents was very aware that all "the good things in life" were not going to be readily available to these young people, and that some alternatives had to be sought.

The school system could and would only go so far, so a program was developed under the auspices and funding of Social Services to assist these young people to become part of their community by way of Work Experience jobs, community work, etc. In time, as they grew older, it became apparent that in order to provide a constant basis for learning, a store was needed, so Marigold Enterprises was brought into being. A trophy/engraving shop was set up in High Prairie to provide a "real life" setting for employment training. This small shop would also provide other services in the community as needed and as could be incorporated into the program. All this happened in 1985-86. Soon the small shop was humming with activity and was governed by a Board that reported to the Executive and membership of the High Prairie and District Association for the Handicapped.

It was hoped at the time that the store with its many services would become self-sufficient in time. Contracts were arranged to provide extra funds that were needed to keep the operation viable. Some support was provided by the Department of Social Services, at that time approximately 28 percent of the total budget.

As well as having a trophy shop the centre



offered to the public the following services:

- contracted laundry service to local hairdressers
 - AGT services, phone rental, accounts services
 - contracted janitorial services
 - photocopy, collating services
 - seasonal craft articles
 - rental and maintenance of infant car seats.
- Along with all of these in-house programs, Work Experience sites were sought in different businesses in town, so that there was something for everyone involved in the program to do. The

Continued on Page 28

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Bone Marrow Donors Needed

Hi, my name is Anita Louie of the Nadleh Whut'en Band, first cousin to Stanley Luggi of the Sellaquo Band.

My cousin, Stanley Luggi was first diagnosed with Paroxysmal Nocturnal Hemoglobinuria (PNH) in 1985, a disease which affects one out of five million. PNH is a disorder in which red blood cells are destroyed, resulting in bloody urine, especially at night. A basic membrane defect in the red blood

cells is involved. The cause is unknown, but is linked to abnormal bone marrow. Occurring mainly in adults between 25 and 45 years of age, it has symptoms of stomach and bowel pain, back pain, and headache. Problems may be blood clotting problems and a lack of iron. Treatment includes giving blood, iron, and drugs to halt blood clotting.

Stan is in need of a bone marrow donor. His mother, father, brothers and sister were tested but with no success — they weren't compatible.

Then Stan's name was entered into the computers throughout the world, which enabled a search for possible marrow donors but with no success — they were unable to find any match.

In December 1993, my aunt advised me that my aunts and uncles will be going in for testing; this is when our family knew it was becoming an urgent matter. To date, no one has been found compatible but the Marrow Transplant Unit is currently doing testing on Stan's paternal side of the family which I hope will be a success.

This is when I started the poster campaign. The first three to four weeks were spent locating addresses, addressing and stuffing envelopes which went out to EVERY band, tribal council, and friendship centre in B.C., Yukon, and Northwest

Territories.

The last batch of posters went out on Thursday, February 17, 1994, to the bands in upper Alberta, Saskatchewan, and Manitoba.

The poster campaign is going very well but the next step is to educate thousands and thousands of Aboriginal people on "Why it is so important to become involved in the Bone Marrow Donor program and/or the blood donor program."

In the bone marrow donor program there is a shortage of Aboriginal people registered. In my cousin's case, although his name was in the computers throughout the world, nobody matched.

The poster campaign will not only help my cousin but will help any other Aboriginal people that may be in need of bone marrow throughout Canada and the whole world.

The Canadian Red Cross Society is willing and able to travel to communities if there's an interest in our people who would like to become registered bone marrow donors. There has to be at least 100 people or more in order for the Society to come into anyone's community.

If you are able to help me, please call me at (604) 690-7211 or by fax (604) 690-7316. My mailing address is P.O. Box 13, Fort Fraser, B.C., V0J 1N0. Or call Sheena Wilkie, Canadian Red Cross Society at (604) 879-7551 ext. 413 or by fax (604) 871-9073.

Mussi Chol, Anita Louie

Gryphon Productions Completes New Video

Gryphon Productions, with a 14 year history of producing quality films and videos for Native communities, has just completed a one hour documentary *HEALING OF NATIONS* which looks at cultural revival in First Nations communities. Filmed in two countries over a one year period, the film focuses on youth empowerment: the value of traditional ceremonies and teachings and the impact these traditions are having on young Native people.

Lakota spiritual leader Max Bear is seen guiding young people through sweat lodge and tobacco ceremonies, and the words of several Native cultural leaders from a diverse group of tribes speak eloquently about the importance of traditional practices.

Co-produced with Native cultural educator George Amiotte (Guardian of the Ogilala Lakota Sundance Society), this production is presented and spoken in the words of Native American spiritual leaders and youth. The program also features a Native urban education program, where young people are using traditions to rediscover inner strengths; and, a young Salish paddling team who is preparing physically and spiritually for a 500 mile canoe journey (and an international gathering of sea-going peoples) using traditional Native ceremonies.

Previously, Gryphon director/producer Peter von Puttkamer has created such programs as *A CHANCE FOR CHANGE* and *KECIA — WORDS TO LIVE BY*, two award-winning videos dealing with AIDS and Native communities. Often producing videos directly for Native organizations or with Native producers, von Puttkamer has also helped create such productions as *THE HONOUR OF ALL — The Story of Alkali Lake*, about one community's winning struggle against alcoholism, and *WALKING WITH GRANDFATHER* — six Native myths and legends for children (shown on PBS).

On *HEALING OF NATIONS*, von Puttkamer says it was a great experience working with his co-producer, George Amiotte: "George is so knowledgeable about film production as well as Lakota (and other Plains) traditions, it was really vital to have him working closely with me on the production." Co-producer/co-director George Amiotte also recently helped produce an H.B.O. production — *PAHA SAPA*, about the history of the Black Hills. The producers hope that *HEALING OF NATIONS* will have a positive impact on young people, particularly in stressing the value of traditions and the teachings of the elders, or as Max Bear says, "the Return of the Echoes..."

See the ad on the opposite page for orders.

BONE MARROW DONOR NEEDED

Stanley Luggi suffers from Paroxysmal Nocturnal Hemoglobinuria, a rare blood disorder. About one in five million adults suffers from the disease. Stan's bone marrow is unable to generate enough red blood cells for his normal requirements.

How can you help?

Become a blood donor. Attend a Marrow Donor Information meeting held every two months by the Canadian Red Cross Marrow Donor Program. If you live near any of B.C.'s major towns and cities, contact the local Red Cross and give blood.

If you are a Dene, your chances of matching white blood type with Stan's are high. If you are a Dene from the following list of tribes, please contact the Red Cross to see if you can be a bone marrow donor:

Carrier, Chilcotin, Chipewyan, Ahtena, Sekani, Beaver, Dogrib, Han, Tutchone, Hare, Ingaliik, Sarsi, Kaska, Koyukon, Navajo, Apache, Hupa, Kuchin, Mountain, Nicola, Slave, Tagish, Tahltan, Tanana, Tsetsaut, Upper Kuskokwin, Yellowknife.

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or your local Red Cross Society

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Yellowhead Tribal Service Agency

by Brian Savage

The Yellowhead Tribal Service Agency was started in January of 1987, as a family service program for the five member bands which include the Enoch, Alexander, Alexis, Sunshine and Ochiessie. The aim of the program, according to Director Dave Regehr, was to "provide a better child welfare service to the members in those five bands, as well as to provide culturally sensitive services."

"We provide child and family services," says Regehr, "a slightly different term than the province uses which is child welfare. It's an extended scope of services which includes prevention services, and community and resource development and other placement services specific to the bands and the band program."

The agency has the authorization to develop its own policies and guidelines as far as delivery of these services goes, explains Regehr.

"One area we have pursued is foster care. We are developing a custom care model to replace the conventional model of foster care the province has used. This model involves the expanded family and community in the placement of children who have to be removed from their home. In other words, where the province might remove a child and place him in a home with strangers, our model would put in the extra work to place the child within the extended family. The move is easier on the child and there is a better possibility the family will be reunited. Our objective is to maintain the family unit whenever possible."

Another thing that sets the Yellowhead Tribal Service Agency apart is a mechanism for community input into all casework decisions. Each band has a family service committee made up of community representatives including elders who work in an advisory capacity to the staff who are the child family services workers. They advise on terms of the general operation of the program as well as specific case issues. Regehr says that the community benefits by having a broader base of



input into case decisions, and a further wisdom to case management is obtained. "It's not just one person making a particular case decision," he adds, "there is community input and a wider involvement in reaching those decisions."

The administrative offices of the Yellowhead Tribal Service Agency are in Spruce Grove and each band has a program consisting of four staff: two band program workers, a secretary and a child welfare worker. Each of the band program workers do the actual field work, so each band is aware of the service delivery which takes place. Program and board members are also responsible to an area council for broader decisions about the programs. The area council is made up of the chiefs and councils of the participating bands and overall direction is provided.

The Yellowhead Tribal Service Agency is not unique, says Regehr, but there are not many like it at the moment. Though that will also change, says Regehr.

"Currently there are four other agencies operating under similar agreements with the feds and the province, and there are a few others in place, with more coming onstream all the time."

Continued on Page 25

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Job training program succeeds

For six years Dr. James Battle has been coordinating a Job Training program designed to assist unemployed youth aged 16 to 25 in obtaining occupational self-sufficiency. During that period he and his associates have been "quite successful" in gaining employability for their graduates. According to Dr. Battle, their follow-up research indicates that program graduates "retain employment and continue to experience high levels of self-esteem."

For their efforts, he adds, in June 1989 the Honourable Barbara McDougall, Minister of Employment, awarded Dr. Battle a Canadian Job Strategies "Award of Merit". As one trainee comments, "...I regained my self-confidence and my self-worth. I now have a job, a better education, and I learned to do some soul searching. My attitude has changed so much and my outlook on life is positive."

Trainees who participate in the job training program are provided off-site (life skills instruction in a classroom setting) and on-site (job experience) instruction and training. After trainees receive a substantial amount of life skills or classroom instruction, they are placed on jobs with selected employers so that they can receive direct employment training experiences. Participants receive instruction for a full 8 hour period (8:30 am — 5:00 pm) during both off-site (classroom instruction) and on-site (job experience phase) and arrangements can be made to accommodate employers' schedules.

The government pays trainees directly so the employer does not have to provide remuneration for the services provided, but the employer is expected to provide supervision and training for participants while on the job-site. The employer is also expected to provide employment opportunities for successful trainees after they complete the training program. Employers who volunteer for and are selected to participate in the training program will be provided orientation and program personnel will monitor trainees' progress and performance on the job-site during on-site training.

Dr. Battle, a former Eskimo football player, is a chartered psychologist and he has written a number of books and resource materials aimed at improving one's self-esteem.

For information about the job training program or the self-esteem resource materials, contact Dr. Battle at (403) 488-1362.



Yellowhead Tribal Service Agency Continued from page 24

While the program is funded by the federal government, the agencies must comply with provincial child welfare legislation. Regehr anticipates further expansion of services to include off-reserve Natives as well.

"We would like to expand to off-reserve," says the agency director, "and develop specific services for those off-reserve, including the development of more foster homes, and other policy areas such as casework models and enhanced prevention models."

Regehr adds that although the number of cases handled by the agency has rarely fluctuated in numbers, one facet stands out. "In more instances the children are remaining in their homes so the number of children in placement has reduced over the years even though the actual number of clients over the years has remained constant, if not gone up.

"We believe people are using the services more readily than before and we believe that's positive."

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Native Education

Artists' contributions a hit at NAIT

by Heather Andrews Miller

When Aboriginal artisans Wilf and Elaine Anderson, Brenda and Theresa Severeight and

Big Thunder Productions set up their displays of traditional handicrafts and art work at a local educational institute's Cultural Awareness Week, they were instrumental in making the ground-breaking event a huge success.

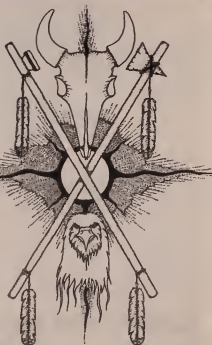
The beautiful crafts, added to the traditional pow wow dancing by a group led by dancer J.D. Bull and drummer-singer Craig Auger, and demonstrations by the Metis Cultural Dancers, rounded out the cultural aspect of the event which the 6000 students and 1000 staff members at Edmonton's Northern Alberta Institute of Technology (NAIT) enjoyed.

The Aboriginal Student Club at NAIT is entering a second successful year as one of NAIT's essential and much-enjoyed services. "Probably our biggest accomplishment so far as a Club has been hosting the very successful Cultural Awareness Week in October 1993. NAIT staff and our Club co-ordinated the event together, the first time NAIT has attempted such a project," says member Steve Gold.

The Club has more exciting activities, speaker events and video presentations planned for the balance of the semester as well. Although it has only been in existence since January of 1993, the Club has quickly become a valued and much-enjoyed student service on the NAIT campus in north-central Edmonton.

"We welcome all students to attend our functions and activities, whether Aboriginal or not," says President Shirley Mercredi, adding that a good representation of non-Native staff and students often attend film presentations or speaker events along with Club members. "It makes for good positive interaction, too, and some sharing of cultural awareness."

From the original four founding members, the Club roster now has over 50 names. Mercredi, a second-year business student, found throughout her first months at NAIT that there was a definite need for friendship, support and services such as a group like the Aboriginal Student Club could provide. The former Fort Chipewyan resident was a supporter of the Club right from the start.



"It's great to be able to network with so many other students who come from similar backgrounds and who have similar goals. We can really gain a lot of strength and encouragement from each other," she says. Club members gain other benefits, too, such as employment opportunities, and liaison with other students in various technologies.

Much of the first few weeks were spent hammering out by-laws and selecting an executive. But gradually the group began holding regular meetings and planning activities.

Now into their second year, Club members have planned a great line-up of speakers in upcoming weeks. Louise Mayo from Poundmaker-Nechi, the Edmonton-area treat-

Continued on Page 46

"Together We're Stronger"

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Foundation Awards Scholarships to Aboriginal Youth

Over \$20,000 will be awarded in education scholarships this year by the Foundation for the Advancement for Aboriginal Youth (FAAY). The scholarships will be awarded to Aboriginal students from across Canada who demonstrate outstanding achievement in community or peer leadership, and entrepreneurial or academic excellence.

The first meeting of the FAAY Education Round Table, an advisory board of prominent Aboriginal and non-Aboriginal educators, was hosted by The Hon. Ethel Blondin-Andrew, Secretary of State (Training and Youth) and Western Arctic MP.

"We have the *crème de la crème* of Aboriginal educators in this room today. I am encouraged by the initiatives taken by these members and FAAY to help Aboriginal youth. I hope we can work together at the community level for the betterment of Aboriginal youth," said Ms. Blondin-Andrew.

Advisory board members discussed how education affects Aboriginal youth and the need to develop tools that would make the transition from education to the work place easier for Aboriginal students.

"Aboriginal youth in Canada needs to have the skills to move from school to the work place—one world to another—with confidence and pride. FAAY can be the catalyst between educational institutions, the private sector and Aboriginal youth," said Brenda Maracle-O'Toole, National Director of Education for the Canadian Council for Aboriginal Business (CCAB). FAAY was developed by Ms. Maracle-O'Toole to give Aboriginal youth the opportunity to learn from Canada's best education and business mentors.

As well as awarding the scholarships, FAAY will serve as a vital link for Aboriginal youth through the following resources: a regional youth conference series; an education journal for Aboriginal students, counselors and educators; a speakers' resource group; and a partnership initiative between corporations and qualified Aboriginal students.

"FAAY is critical to the success of long-term, sustained economic development in Aboriginal Canada, and we are honoured by the support the Aboriginal community has shown to this worthy cause," said CCAB Chairman and CEO Patrick Lavelle.

CCAB is a national, non-profit organization that brings together Aboriginal and non-Aboriginal people for mutually beneficial partnerships in employment, education, and business ventures. With Chapters in Vancouver, Calgary, Winnipeg and Saskatoon and a national office in Toronto, CCAB also provides business services and cross-cultural training.



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High Prairie Programs Continued from Page 22

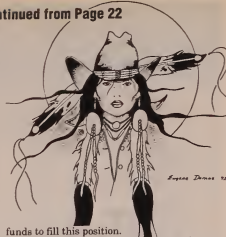
program was to be offered to a maximum of ten people with disabilities and soon young people from all over were attending and enjoying life. Having a job "just like everyone else" and becoming worthwhile members of the community. The workers in the program earn a training allowance to supplement their Social Services Allowance when they are in training. There is no ceiling on these allowances. When on contract work, they are paid \$5.50 per hour.

In time it became apparent that some of the workers were ready to try employment in other businesses, and programming was changed to allow this. Jobs were sought out that would pay regular wages and the Board allowed a new position to be filled, that of a Job Coach. This person would go into a job site, learn the job, then begin the training of the individual with disabilities, with the support of the employer. This opened a few new doors in the community for actual employment.

As some of the workers moved out into whatever jobs were available, more young adults filled their spaces within the centre, and a gradual expansion of the services evolved. Total integration became the norm with workers coming from every nationality and creed.

Along with the influx of workers came the awareness of housing needs and support in the homes for these young people who were trying hard to be independent and these facets needed to be explored and developed by the parents, Board members, and the community at large. As the workers were able to attain living accommodations away from home, services were brought into play to assist the transition. A residential component, "Lifestyle Choices" started. A few months later the "Individualized Living Skills" component to assist in homes with daily chores was added, thus providing a comprehensive service. At this time the High Prairie Association for the Handicapped changed their name to the High Prairie Association for Community Living.

Funding for the vocational component is generated by and large by the business end of the store, as well as the Department of Social Services. The current business slump, the restructuring of AGT, and of course severe cuts by the Government, have badly damaged their financial picture. Although revenues are generated from running bingos at the local hall to cover rental space, pay some of the utilities, and some program supplies, this avenue will likely see some setbacks soon. At this time, they are without a "Job Coach" and do not have sufficient



funds to fill this position.

The Association receives grants from the community organizations such as the Elks, the Legion, and the Lions Club to assist with programming needs and relies heavily upon the community for employment.

The most recent addition to the program is the sorting of paper at the recycling depot. This could prove to be a valuable training site in days to come. They work closely with the local recycling group, REAC, in this component. In the spirit of recycling, bags are sewn for various uses - bingo bags, video bags, book bags, gift bags, shoe bags, artist portfolios, and garment bags to date. These bags are made from washable printed denim and are an environmental alternative to paper and plastic. These are sold through their retail outlet. Currently they are also a depot for Prairie Cleaners, another source of income that provides good training.

The commitment to community services is carried out by offering the Child Identification service to all. Children must be over two years of age, and playschool classes, kindergarten classes, or families will be identified by appointment.

All in all, the Association is very busy. A full-time staff of three provides the supervision needed to fulfill all of this. Their clients average 60 to 75 percent young Natives living off reserves and/or young Metis people who are eager to learn to work. Guidance is sought from the Lesser Slave Lake Indian Regional Council to ensure a meaningful direction.

For more information, or to access the programs provided by the High Prairie Association for Community Living, contact Marigold Enterprises at (403) 523-4588.

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Kinehiyawan che? Cree Language Lesson

by Trudy Merasty

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- time — pism
- clock — pismokan
- moon — tipiskaw pism
- sun — kisikaw pism
- stars — chachakwak
- northern lights — wawati
- Winter — pipon



- Spring — miyoskamki
- Summer — kisiwin
- Fall — tawakoki
- Sunday — ayamiyokisikaw
- Monday — peyak kisikaw
- Tuesday — nksa kisikaw
- Wednesday — nisto kisikaw
- Thursday — niyo kisikaw
- Friday — niyano kisikaw
- Saturday — nikotokis kisikaw



Board agrees

Continued from Page 20

Penton, who has written two books on the Jehovah's Witness, an organization he says he left because of their "unloving and dictatorship style of rule" says he's contemplating a book about Alberta's Metis.

"The true Metis is the one who lives within the organizational structure of things. He is the one who participates in Metis concerns. The rest are just social parasites who think the world owes them a living," exclaimed Penton.

The RCMP are currently reviewing the organization for illegalities of board members and/or other discrepancies.

Thom welcomes the investigation.

"I am the duly elected president of the Metis Nation," said a quiet and confident Thom. "I welcome any investigation. I have nothing to hide. I am sincere in my position and have never compromised the people of this Nation for personal gain or self-fulfillment."

The one day meeting was scarcely enough to cover the issues concerning the Metis people of Alberta, but it seems the majority of those

attending the meeting were of a mind to allow Thom the benefit of the doubt.

Tammy Wilson, speaking on behalf of the Metis Youth Secretariat said that support from "Gerald Thom and from Lyle Donald has helped" to give credibility to her youth organization.

"These two Metis leaders are the only ones who've come to our conferences (Metis Youth Conference and Aboriginal Youth Conference) to support us. They have given us direction and shown us the way to leadership and attaining our goals. I know we lend our total support for these leaders — as we should — for Mr. Thom was elected by the majority of Metis across Alberta."

Future meetings have been proposed but dates were unavailable at press time.



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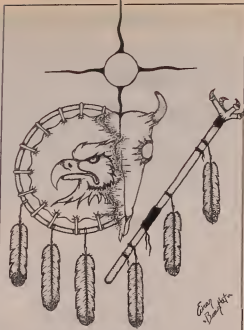
Bold Eagle V is a program designed to challenge our youth both mentally and physically. It is a time for fun and adventure, an opportunity to meet new people and make new friends.

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Two Native counsellors, one male and one female, will be on site to assist the trainees with any situations that may arise. As well there will be a cultural camp held in Wainwright (optional) to give the trainees an opportunity to talk to the elders.

"As co-ordinator of the program for Alberta, I have had the opportunity to view the program firsthand," says Gilbert Morin. "I have found that the trainees are eager to learn and enjoy the challenges. The trainees I have spoken to agree that it helps you to focus on objectives, strengthens willpower, provides good physical conditioning and gives you the opportunity to meet new friends."



to meet new friends."

Morin can be contacted at (403) 470-3270 to ensure your application is processed immediately, or call Captain Jenness in Edmonton at 495-3002 or Captain Steenson in Calgary at 292-4380. Be sure to ask for the Bold Eagle program.

Summer music festival solicits Native artists

A new summer holiday weekend country, bluegrass, and Native music festival has been announced in the beautiful Kananaskis region at Nakiska, site of the Alpine Events of the XV Olympic Winter Games.

The weekend will emphasize family entertainment activities such as music, arts and crafts, Native foods, and the lifestyle of the cowboy poets, mountain men and Native Indians of the Bow Valley corridor region. The site is surrounded by one of the best picturesque areas in Alberta.

To be held July 29 to August 1, **RENDEZVOUS WEST** will feature a headline stage with such international acts as Hal Ketchum,

The Nitty Gritty Dirt Band, Blue Rodeo, Colleen Carter, Don Edwards, Brett Barrow, and Alberta's Lesley Schatz.

A Native village will be constructed near the river featuring teepees, a sweat lodge, a wild horse corral, crafts and arts exhibits as well as demonstrations in Native foods, canoe building, blacksmithing, pony rides, storytelling, and lifestyle demonstrations by elders and medicine men from the region.

A Native entertainment component will feature entertainers such as Redwood, Quentin Pipemest, The Young Eagles, and Eeka Janus.

Further Native entertainment, artists and craft merchants are being solicited for the weekend. Interested parties should apply now in writing by forwarding demo tapes and promotional packages to: Edmund A. Oliverio, EAO Music Corporation, PO Box 1240, Station M, Calgary, AB, T2P 2L2.



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Agriculture

Northern wild rice a hit in Europe

A wild rice company in La Ronge, Saskatchewan has achieved another milestone in offshore marketing.

In its La Ronge facility, Riese's Canadian Lake Wild Rice has packaged over 80,000 point-of-sale boxes for export to Europe — about 20 tonnes of wild rice. The pallets of packaged wild rice are sent by truck to Saskatoon to be containerized for shipment by rail to Montreal and onward by ship to Europe. Once there, the container is broken into pallets to be allocated between nine destination European countries, where individual sales have been made.

In 1992, Riese-Vermont, the exporting arm of the family-operated company, won international recognition when they received the prestigious Canada Export Award, based on sales of bulk wild rice.

"This is the first time we've exported pre-packaged wild rice," said Lynn Riese, who runs the company with wife Iris and daughter Raelyn. "This marks a new and significant step in our growth. It's quite an accomplishment in terms of label identity and service capability." The achievement is even more remarkable in the light of the relative obscurity of the northern Canadian manufacturing location.

This stage is the direct result of more than six years of visits to Europe, cultivating distributors and making presentations to potential buyers. It has taken the Riseses since 1987 to reach this point in the export market, starting with bulk product directed at restaurant and institutional buyers.

Packaging for the European retail gourmet market has involved developing attractive 250-gram boxes and cookbooks in such diverse languages as French and Greek, Portuguese and Swedish, German, Danish and Italian. Each of the translations was done in the destination country, to make sure the language is colloquially correct.

Those sales translate into jobs at the La Ronge facility, where manager David Ross and his staff have had welcome employment. The shipping volume also increases market stability for more than 50 growers from Saskatchewan's north, mostly Native, who supply 90 percent of Riese-Vermont's inventory.

The wild rice grows naturally in northern Saskatchewan's lakes. Every stage of production, from growth to processing and packaging, occurs north of the 55th parallel. The natural growing conditions make Canadian wild rice superior to all other origins, but the industry faces stiff competition from commercially-grown paddy wild rice from the United States. "Consumers often do not know the difference, and will tend to buy the lower-priced paddy-grown product," says Riese.

Though inventories are low due to poor weather conditions, sales have been steady. About 90 percent of the wild rice marketed by Riese's company is exported; the balance is sold to the domestic market via specialty stores and grocery chains.

"Europe is a very concentrated market, with about 350 million people in a relatively small area, but it's also very competitive," says Riese. Several large U.S. companies distribute competing brands.

Riese estimates as much as eight million pounds could be harvested in northern Saskatchewan in a normal harvest season. Because of this, there is constant pressure to pursue new markets each year.

But he and his family are not deterred. The Pacific Rim countries are the next to be targeted, although they're "tougher and more expensive" to break into, says Riese. His recent Export Award has helped increase credibility. "We've been around a while, and our reputation for quality and service is growing," he said. "Developing product loyalty is an important factor in a very price-sensitive marketplace."

"Our success is due to the jointly supportive efforts of our distributing partners in Europe, and of our northern growers who supply our superior product. We expect our proven track record and the expanding presence of the retail package will broaden our marketing opportunities."

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May you have peace at Easter, and
progress in the seasons to follow

A message from Chief Fred Harper, Councillors, Elders
Members and Lester Harper, Co-ordinator of NNADAP

Business

Northern boats excel

by Del Sty

The old law of supply and demand makes people do the right thing by consumers. For example, Dorman Ditch has this law in mind this Spring 1994 when he introduces a new line of lake and river craft called The Northern Series, a brand new line of all-welded aluminum boats by Marathon Marine Manufacturing (1987) Ltd.

"The Northern Series is designed to replace conventional short-life riveted boats. We've built a real rough water performer that is designed for a definite need," said Ditch. "We are pleased to announce the most rugged small boat ever built for the north." While the north is the starting point for this boat I'm not surprised that we are receiving inquiries about them from people on the west coast." Marathon Marine Manufacturing (1987) Ltd. custom builds boats big and small for customers around the world.

First in the series is the 16 foot (8 degree vee hull) "Falcon". The next is the 18 foot (12 degree vee hull) "Osprey", and there is the 20 foot (12 degree vee hull) "Big Eagle". Then there is the 20 foot "King Fisher", and the difference between this 20 foot "King Fisher" is found in a deeper bow and stern for a larger shipping weight of 1100 pounds, 200 pounds over the capacity of the aforementioned "Big Eagle".

These Northern Series boats were developed out of a prototype, the 18' Osprey, which was tested on the lakes and rivers of the Northwest Territories throughout 1993. Production models are found with the following standard features: Rugged, all-welded aluminum construction, non-skid aluminum sub-floors, regulation foam flotation, and hinged bow storage access. On the large "King Fisher" model you will also find standard dual consoles and a walk through windshield and two swivel pedestal seats.

Every Marathon Marine Manufacturing (1987) Ltd. Northern Series all-welded aluminum hull is handmade by experienced craftsmen using only high quality materials.

Ditch said, "The Northern Series is designed for performance, durability, and long life, even when being used in the harsh environment of Canada's north. Every Marathon hull carries a lifetime warranty on workmanship."

Looking back, Dorman Ditch began building boats in the Peace Country of Alberta after World War Two. Over the course of the years Ditch followed the development of harder alloys and technological improvements in welding, and he applied his practical skills with sheet metal, plumbing, and gas fitting to building river-running jet boats. "It was more of a sport thing. People employed by departments of Forestry, or Water Resources, or the RCMP (and other government departments) would see us go by and ask, 'Where'd ya get that thing?' During the mid-seventies the hobby boat building had ended."

"The whole technology has changed and we've changed, keeping up with state-of-the-art boat building technology." Marathon Marine was in fact destroyed by the huge tornado that hit Edmonton in 1987 and was rebuilt as a brand new enterprise, Marathon Marine Manufacturing (1987) Ltd.

Ditch said the exercise of testing a prototype was extremely useful. "Northern Series boats are equipped to run with outboard motors. We learned why. The motor has to be portable enough to load on a plane and send for service. Two guys can lift a 90 hp outboard. We found out that customers want to run them with twin 70's or twin 90's."

This new series of boats will be seen everywhere south of Inuvik and the N.W.T.

"We were told by all of the testers, 'Don't change a thing!' We said, 'Fine, but we won't be building any fewer than ten of the same model each run. It wouldn't pay to build five or six at a time. As it turned out, we got commitments for many more than that. And they'll be sold by Coop Stores across the Territories and at Inuvik Sport Goods in Inuvik, and Great Slave Marine in Ft. Resolution, and for those south of the sixtieth parallel the Northern Series is available direct from Marathon Marine Manufacturing (1987) Ltd." (See Marathon's advertisement this page.)



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Continued on Page 42



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Accidentally severing a gas line during underground construction has the capability of setting off a terrible catastrophe. Contractors should be aware, however, that damaging underground lines can have implications far beyond the clean-up site. For instance, oil seeping into an open water line can damage a whole community's water supply. Or, slicing through a single one-inch diameter fibre optic cable could cut off thousands of telephone lines — lines on which people may be trying to get through to police or ambulance services.

The Alberta One-Call Location Corporation, better known as Alberta 1st Call, is a non-profit, member-funded notification service with a directory of buried facilities throughout the province. It is based on an extensive study of similar systems throughout the world.

1st Call depends on the owners of buried facilities to volunteer information about the location of their underground pipelines and cables for the database.

Ron Robertson, 1st Call's Marketing & Membership Manager, says that to date over 200 such owners have joined the system. He suggests that contractors and homeowners should always use 1st Call; after all, some underground facilities are less than a metre underground. The operators at 1st Call will answer any request for information about buried facilities in a particular area. They then notify the pipeline or utility



affected. The owners can then dispatch representatives to the site to advise the digging crew where and how they can proceed safely and will mark or flag their respective buried lines at no charge.

It usually takes two full working days to identify and locate facilities in construction areas. However, the system provides priority service and can do quick locates in an emergency or if a hit disrupts services.

Bear in mind that the digger must pay for repairing damaged cables or pipe, and the cost goes well into the five figure mark. It is prudent for all buried facility owners, including municipalities, to subscribe to 1st Call's membership to make it fully effective.

The final solution is left up to the contractors to build locate process into their next bid and "Call before You Dig!" The toll-free number is 1-800-242-3447. ACT, EdTel and CanTel cellular users can call *3447 (no air time charges).

B.C. forestry workers planning land use protest

by Ryan Edwards

A land use report in British Columbia has the approval of environmentalists, but is being vigorously opposed by Vancouver Island forestry workers.

It is expected that thousands of forestry workers from the northern and central parts of Vancouver Island will be in Victoria in the latter part of the month, to stage a protest against a report that recommends increasing the percentage of park land on the island.

The report deals with a land use plan prepared by B.C.'s Commission on Resources and the Environment. The report recommends that the percentage of park land on Vancouver Island be increased from 10.3 percent to 13

percent. As well, another eight percent of the land base would be restricted to sensitive resource use only.

Environmentalists have said that the land use plan should be endorsed by the B.C. government. Opponents to the plan say it would result in the loss of thousands of jobs, and would threaten communities that depend on resource use.

The Canadian Press reports that as a part of the forestry workers' protest, Victoria businesses and hotels are being requested to fly yellow ribbons to show their support for the logging industry. If the ribbons are not flown, a business or hotel could face a boycott from the forestry workers and their supporters.

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Housing solutions now available

After years of research, finally there is an answer to on-reserve housing and on-site sewage treatment.

According to the Department of Indian Affairs (July 1991), 20 percent of reserve housing does not have indoor plumbing and adequate sanitation facilities. This translates into an incredible number of homes - 14,580 - lacking in these basics.

Indian Affairs projected an increase of 78,200 households on reserves over the next twenty-five years.

The need for an innovative building technique and a sewage treatment system is evident.

Cree Industries, a Native-owned business, provides factory built prefabricated homes to suit any home plan. By special arrangement with Select Home Designs (the world's largest suppliers of home plans) each First Nations office in Canada has received two booklets containing well over 500 home plans.

The homes supplied to any blueprint by Cree Industries uses 2x6 construction lumber, EPS (Expanded Poly Styrene) insulation, screws rather than nails, and the patented "White Wall" technology. According to John Olsen from the Peguis First Nation in Manitoba, these homes are of a superior quality at an affordable price.

Sewage problems for the existing home sites are recognized as being severe and dangerous to the health of the community. The addition of new homes without a solution to the sewage pollution only adds to the misery. The "Clearwater" sewage treatment process is proving to be the answer, says Olsen.

LETTER TO THE EDITOR

Dear Editor:

I am sending a poem written by my daughter Naomi Thunderchild, I think this is a special poem that shouldn't be tucked away in a closet. Naomi is 14 years old and she loved her grandmother who passed away July 16, 1989. Naomi's grandmother was born February 14, 1912. Helen Marie Thunderchild enjoyed telling her grandchildren stories and teaching them her traditional ways. And that is what Naomi remembers about her, and cherishes.

If you agree with me that this is a special poem, please feel free to print it in your newspaper. Thank you.

Berni Thunderchild

P.S. Naomi doesn't know that I am sending this poem.

WINTER NIGHT

BY NAOMI THUNDERCHILD

IN THE SKY, ON A DISTANT NIGHT
I LOOK UP IN A WINTER SKY
THE SKY WAS CLEAR, NO STARS IN SIGHT
UP THERE ON THAT COOL WINTER NIGHT

IN THE SKY IT IS BRIGHT,
I THINK OF THE PAST TOLD TO ME
BY A WOMAN WHO KNEW THE RIGHT
ON THAT COOL WINTER NIGHT

I LOOK UP TO THE SKY AT NIGHT
AND WONDER IF I JUST MIGHT,
SEE MY GRANDMOTHER THAT VERY NIGHT
DURING THAT COOL WINTER NIGHT

THERE IN THE SKY THAT NIGHT
BEFORE SHE DIED ON THAT SPECIAL NIGHT
SHE SAID TO ME, "WATCH ME DANCE IN THE EVENING LIGHTS."
SO NOW I WATCH THE NORTHERN LIGHTS.



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Clearwater sewage treatment plant is approved by the B.C. Ministry of Health and the National Sanitation Foundation International.

For more information, contact Cree Industries at (604) 888-6300 or fax (604) 888-9664, Unit 116 - 9644 - 192nd Street, Surrey, B.C., V3T 4W2.

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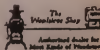
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Insurance Services: Indian owned and operated

by Del Sty

The firm of IMI Brokerage has an overall plan to represent and educate Indian people in the insurance industry. "Indian people have had little input or gain from the lucrative insurance industry," said Cy Standing, Chief, Wahpeton Dakota Nation. "The company owners are confident this will change through the Indian-sponsored independent ownership structure of IMI Brokerage."

IMI Brokerage's primary market will be to create clients of the people in the First Nations and Metis Nations, and they have started this process in Saskatchewan. (In fact the IMI stands for Indian, Metis, and Inuit clients.) Well-positioned to market to these people, the company approaches its first anniversary as of April 1994. And just recently the Muskowekwan Band became an equal owner in the Brokerage company (March 8th, 1994) joining with the Ahtahkakoop Band, Beady's Okemasis Band, Wahpeton Dakota Nation, and Joan Barmby-Halcro, Insurance Broker.

May our Creator bless you with a clear sky and an open road...
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Chief Edgar Thomas
Beady's Okemasis Band
Tel: (306) 467-4523
Fax: (306) 467-4404

Chief Albert Pinacie
Muskowekwan Band #85
Tel: (306) 274-2061
Fax: (306) 274-2110

Chief Cy Standing
Wahpeton Dakota Nation
Tel: (306) 764-6649
Fax: (306) 764-6639

Joan Barmby-Halcro
Willow Cree Reserve
Tel: (306) 467-4949
Fax: (306) 467-2275



Chief Albert Pinacie of the new partner Muskowekwan Band, said "This is an important step for the Band," citing three reasons, "The return of economic revenue, the creation of careers for Indian people in the insurance industry, and to ensure Indian people are being dealt with fairly by agents and brokers who represent insurance companies in a complex industry."

IMI Brokerage informs us that in Saskatchewan during fiscal 1994-95 over \$16 million will be paid to insurance companies by Native people in pension deposits and insurance premiums. And so for the past year the company has offered the full range of employee benefit programs, often with the emphasis on pension plans as well as group life and health insurance.

"We're an independent business that provides benefits for any business entity or group interested in supplying these benefits to their staff," explained Joan Barmby-Halcro. IMI Brokerage has been allied with Crown Life (headquartered in Regina, Saskatchewan).

The Company was established, however, to represent the best of its clients and remains an independent broker with the ability to deal with all insurance carriers. They are non-partisan, non-political, privately-owned (and Indian sponsored). The staff at IMI Brokerage are licensed, knowledgeable professionals with the skills to deal with benefit issues of employers or employees, and IMI Brokerage programs are designed to take into consideration both treaty and non-treaty staff.

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For full information about IMI Brokerage you are encouraged to contact Joan Barmby-Halcro, Insurance Broker, IMI Brokerage, Willow Cree Reserve, Telephone (306) 467-4949 or fax (306) 467-2275.



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Justice

Kikawinaw Appointed for Healing Lodge



Norma Green, a member of the Wahpaton Band near Prince Albert, Saskatchewan, has been appointed Kikawinaw of the Healing Lodge for federally sentenced Aboriginal women to be located on the Nekaneet Band Reserve near Maple Creek, Saskatchewan. Kikawinaw, "Our Mother" in Cree, is the equivalent of a Correctional Service of Canada Director.

John Edwards, Commissioner of the Correctional Service of Canada, recently confirmed the appointment following a competition open to public and non-public servants across Canada.

"Ms. Green's employment background and Aboriginal community involvement will make her an invaluable asset to the Correctional Service of Canada and eminently qualified to assume the multi-faceted role and responsibilities of such a position," said Mr. Edwards.

Ms. Green holds a Bachelor's Degree from the University of Victoria and has extensive experience with the Government of Saskatchewan. She has worked with the Saskatchewan Human Rights Commission and the Department of Social Services to develop a Judicial Homes Program for young offenders.

She has also worked on a program for women in difficulty and most recently held the position of Health Program Coordinator for the Ktunaxa/Kinbasket Tribal Council in British Columbia.

"The new Kikawinaw will provide the much needed leadership to move this important project into its next stages while maintaining a close partnership with the surrounding community and Elders," added Mr. Edwards. Ms. Green's duties will also include the recruitment and training of new correctional staff.

Scheduled to open in 1995, the Healing Lodge will be developed and operated by Aboriginal people to the largest extent possible. Its design and overall plan were developed by a Planning Circle, formed in 1991, consisting of Correctional Service Canada staff, representatives from Aboriginal organizations and Elders. Members of the Maple Creek community later joined the Planning Circle when it was announced that

their community was selected for the site in 1992.

The Healing Lodge will be a 30-bed facility. It is expected to create 60 jobs during construction and will maintain 26.5 full-time employees once completed. It has an estimated operating budget of \$1.6 million and is part of the national initiative to construct regional facilities for federally sentenced women in Truro, Nova Scotia, Joliette, Quebec, Kitchener, Ontario, and Edmonton, Alberta. These facilities are currently in various stages of development and consultation with their respective communities.

May the Creator bring peace and happiness this Easter to Canada's First Nations

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Protecting Mother Earth



Alberta's environment department faces deep cutbacks

by Dale Stelter

Alberta's Environment Protection department is being hit with deep budget cutbacks. The cutbacks are part of the Klein government's program of massive and rapid — many say draconian — deficit reduction.

The environment department will have its funding reduced by 30 percent over three years, and whole programs will be eliminated.

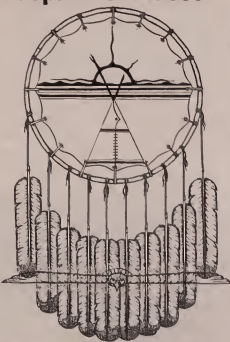
As well, about 525 people will lose their jobs, a variety of user fees will be introduced, and environmentalists will receive less funding for challenging the government at hearings.

Another controversial measure being introduced is one in which industries will be requested to monitor their own pollution levels, and pass the information on to the government. Environmentalists have been highly critical of this measure. The government claims the move will save about \$40-million per year.

Another measure that has drawn widespread criticism is the government's plan to privatize the operation of provincial parks. Under the plan, announced before the budget was brought in, the government would not sell the land. It has, however, already invited bids from the private sector regarding the privatization of the operations.

Not long after the privatization plan was announced, the government released a commissioned report that recommended the area set aside for parks, recreation areas, and wilderness reserves be increased by 20,000 to 30,000 square kilometres. The plan, entitled "Special Places 2000", will be subjected to a 60-day public review.

The *Edmonton Journal* reports that at present,



only about 3,700 square kilometres of the province is devoted to provincial parks and wilderness reserves. Along with the approximately 63,000 square kilometres covered by national parks, about 10 percent of Alberta's land mass is presently covered by federal and provincial parks and wilderness reserves. The "Special Places" plan would increase that to 13 to 15 percent.

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NRCB Natural Resources Conservation Board

NOTICE TO INTERESTED PARTIES APPLICATION NO. 9401

ALBERTA PUBLIC WORKS, SUPPLY AND SERVICES WATER MANAGEMENT PROJECT,
PURE COOLER RESERVOR

WHEREAS the applicant for the project, Alberta Public Works, Supply and Services, has filed an application with the Natural Resources Conservation Board to obtain an approval in accordance with section 6(1) of the Natural Resources Conservation Board Act for the construction of a water management project including diversion and reservoir structure in the Willow Creek Basin west of Calgary, Alberta; and WHEREAS the Natural Resources Conservation Board issued a Preliminary Notice of Application on 7 January 1994; and

WHEREAS the Natural Resources Conservation Board considers it appropriate that notice be given to potentially interested parties on some preliminary matters may be addressed without further notice even though additional information will be filed to complete the application;

THEREFORE TAKE NOTICE THAT:

1. The Natural Resources Conservation Board may be considering matters preliminary to a hearing without publishing further notice. Persons wishing to address preliminary matters are asked to provide written submissions to the Board on or before 7 April 1994.

2. Individuals or groups of individuals who are or may be directly affected by the proposed project may apply in the Board for funding to assist in the preparation and presentation of a submission. Any person who may be considering making a request for adjuvante funding is asked to file their request with the Board, in accordance with the Regulations, in writing on or before 7 April 1994. The Board may proceed with consideration of advance funding applications without the publication of further notice. Therefore individuals who have not filed their request with the Board on or before 7 April 1994 may not have an opportunity to apply for advance funding.

3. Copies of the application including information and particulars filed in support thereof may be obtained by persons with an established interest in the matter (the Board will provide direction in the event there is a question as to whether a person has an established interest in the matter) from the applicant, Alberta Public Works, Supply and Services, Attention: Jim Fitchuk, Director, Environmental Branch, 1900 Floor, College Park, #218 - 112 Street, Edmonton, Alberta T6B 5A0.

4. Copies of the application are available for viewing at the Natural Resources Conservation Board office in Edmonton, the Information Services Department of the ERCA, 640 Fifth Avenue S.W., Calgary, the Registry of Environmental Information, Alberta Environmental Protection, 8th Floor, Calgary, Alberta T2C 0P8 - 100 Street, Edmonton, and at the following locations: Town of Shelly, Municipal Library, Carleton Place Public Library, University of Lethbridge, Lethbridge Community College and the Library of Alberta.

Individuals who have an interest and wish to receive ongoing notices or have questions respecting the application are asked to advise the Board by calling 622-1777 or through their local RCE operator.

Dated at Edmonton, Alberta, on 4 March 1994.

NATURAL RESOURCES CONSERVATION BOARD
William T. Kennedy - Board Secretary, 11th Floor, Pacific Plaza, 1000 - Jasper Avenue, Edmonton, Alberta T6B 2L6 Telephone: (403) 422-1877

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ENVIRONMENTAL DIGEST

by Dale Stelter

Supreme Court Decision Allows Federal Environmental Assessment of Great Whale Project

The Supreme Court of Canada handed down a ruling last month that would allow the National Energy Board the right to examine the environmental effects of the controversial Great Whale hydroelectric project, proposed by Hydro-Quebec.

In the ruling, the Supreme Court said that before the National Energy Board grants licences for generating stations to export their electricity, the board has the power to consider the environmental impact of constructing the stations.

The Canadian Press reports that the Supreme Court also upheld conditions which the National Energy Board put on licences issued to Hydro-Quebec in 1990, to fulfill contracts to export \$25-billion worth of power to Vermont and New York. The licences were conditional on any new hydro-electricity projects undergoing an environmental assessment by the federal government, if power was to be produced for export. The New York contract was cancelled in 1992.

Representatives of the Quebec Cree, who have been fighting the Great Whale project - with significant international support - welcomed the ruling, which was yet another in a series of court victories by them. However, the Cree were not claiming that the Great Whale project would not be built. Hydro-Quebec still plans to build the project.

UK Company Cancels MacMillan Bloedel Contract

Scott Ltd., the largest supplier of disposable tissues in the United Kingdom, recently cancelled a pulp contract with forestry giant MacMillan Bloedel of British Columbia. The contract was worth up to \$5.4-million at current prices.

The *Edmonton Journal* reports that Scott Ltd. said its decision to cancel the contracts was "in response to recent public concern" about the logging of old-growth rainforest in the Clayoquot Sound region on Vancouver Island. After Greenpeace U.K. threatened to launch an advertising campaign against Scott, the company made the decision to cancel its order with MacMillan Bloedel.

... And Environmentalists Says

Canadian Forestry Companies Can Expect More Cancellations

Garth Lenz, of the Friends of Clayoquot Sound, recently said that after Scott Ltd.'s cancellation of the contract with MacMillan Bloedel, forest products companies in Canada can expect more contract cancellations.

Lenz and Valerie Langer, also of the Friends of Clayoquot Sound, have been travelling in Europe, meeting with European companies who deal with forest companies in Canada. Lenz and Langer have also been giving companies information on the implications of entering into contracts with MacMillan Bloedel.

As well, Lenz and Langer addressed MPs with the European Parliament, as did Richard Leo, chief commissioner with the Kyoquot Indian band of Vancouver Island.

According to the *Vancouver Sun* and the Canadian Press, Leo called for European support for alternative forest harvesting practices in Canada. He said that forest companies have been logging old-growth forests in Kyoquot territories - which are located north of Clayoquot Sound on Vancouver Island - at a rate that is unsustainable. Leo added that the Kyoquot Natives prefer gaining market support for clearcut-free products, and are opposed to a boycott.

U.S. Military Base in Newfoundland Contaminated

According to an official with the federal government's Public Works Department, a United States military base in Newfoundland is contaminated with a number of chemicals. The Argentina naval base was built during World War II, and a study commissioned by Public Works states that fuel and heavy metals were found in the soil. Quantities of PCBs were also found by researchers.

The Canadian Press reports that the federal official said that while the chemicals at the base do not present an immediate threat to human health, they will have to be cleaned up before the base - which is being closed down this fall - can be put to new uses.

U.S. officials have stated that there is not any obligation to clean the site up, under a 99-year lease that was arranged during World War II by the former Prime Minister of Britain, Winston Churchill.

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Worldwide ozone levels down

by Dale Stelter

A new study done in the United States suggests that increasing levels of ultraviolet radiation, caused by the thinning of the ozone layer, may be partly responsible for the widespread decline



in frog and toad populations around the world. The study, done at the University of Oregon, discovered that the eggs of certain species of frogs and toads in the Pacific Northwest area of the U.S. are being harmed by ultraviolet radiation. Declines in populations of amphibians have been reported at scattered locations around the world—even locations that have been relatively undisturbed by the activities of humans—but the precise reasons for the declines have not been discovered. The Oregon study found that the eggs of some of the frog and toad species that were studied have little capacity to repair the damage that is caused by ultraviolet radiation, and that these same species are declining. As well, once hatched, the young of thin-skinned species may not be able to shield themselves from exposure to the radiation. Eggs from ten species of frogs and toads were included in the study. While some of the species did not suffer any apparent damage from ultraviolet radiation, the rate of hatching success was reduced by a third or more for other species. In related news, a group of scientists stated last month that since 1969, levels of ozone in the earth's atmosphere have declined by about 10

percent. However, the scientists added, the use of chemicals that deplete the ozone is decreasing. Sherwood Rowland of the University of California said that the use of chlorofluorocarbons (CFCs)—one of the main agents of ozone depletion—is being reduced, due to international efforts to phase the chemicals out. He said that throughout the 1980s, there was a four percent annual increase of CFCs in the atmosphere, and that this has been reduced to an increase of about two percent per year.

Rumen Bojkov, secretary of the International Ozone Commission, told the Reuter news service that "When we reduce chlorine compounds in the next century, the destruction will become less and less—in that way the recovery will proceed."

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Water Contamination Study Ends This Month

A two year study focusing on the water, fish, and sediment of Yellowknife Bay and Back Bay will be completed by the end of this month.

Funded by the Arctic Environmental Strategy, this project is attempting to answer questions initially raised by the Yellowknives Dene Band in March 1992. Concerns regarding the safety of the water and the possible contamination of fish

in the area are the focus of this two-year study.

Fish is one of the traditional foods for Yellowknives Dene Band members living in N'dilo, Dettah and Yellowknife. Increasing industrial activity in the region has raised concerns regarding the impact of development on the health of the people who depend on this important food source. As a result, nutritionists from the Mackenzie Regional Health Service are conducting a confidential survey of two hundred families to look at the role that fish is playing in the diet of members of the Yellowknives Dene Band.

These individual consultations are looking at which foods are being eaten, how often they are being consumed as well as the social and cultural aspects of these traditional foods. Community interviewers selected from the Band have been trained to collect this information which will be shared with a similar program underway at McGill University in Montreal. Results of this project are expected by the end of January, 1995.

Initial test results, announced in April of 1993 showed that although it was safe to swim in the water, all drinking water from the Yellowknife/Back Bay area should first be disinfected either through boiling or chlorination.

"The final test results from the water, fish and sediment sampling will be analyzed and interpreted by the summer of 1994 with a report being produced later in the year," said Francis Jackson, Pollution Control Specialist with Water Resources.

A preliminary field report is due in April. The project's steering committee will present the final report at a community meeting in either N'dilo or Dettah this fall. Four other groups involved in this project include the Dene and Metis Nations, the Department of Indian and Northern Affairs, and the Department of Fisheries and Oceans. Members of the Dettah and N'dilo communities are assisting in the collection of water and sediment samples at the thirteen Yellowknife/Back Bay locations. These samples are being analyzed for trace metals as well as nutrients, bacteria and physical factors such as water temperature, oxygen levels and colour. Fish tissue is also being tested for metals such as mercury and arsenic.



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Eco Briefs

Former Pulp Mill Owner Fined \$140,000

Procter and Gamble Inc. was fined \$140,000 by an Alberta court, after pleading guilty to 43 charges of failing to perform adequate tests on effluent from the Grande Prairie-area pulp mill it used to own.

The charges had been laid by the provincial government in late 1992, under its Clean Water Act. They stemmed from an investigation conducted in late 1991 and early 1992, while Procter and Gamble still owned the mill, which dumps effluent into the Wapiti River, part of the Peace River system.

A total of 167 charges had been laid against Procter and Gamble. The *Edmonton Journal* reports that the remaining 124 charges were dropped after provincial prosecutors said that there was some doubt about the accuracy of some of the tests that were conducted. Procter and Gamble had tried unsuccessfully to have all of the charges dropped.

Although the \$140,000 fine was a record for breaking environmental regulations in Alberta, environmentalists claimed that it was too light.

P&G Responds to Environmental Ruling in Alberta

Procter and Gamble Inc. issued the following statement on March 1, in response to the announcement by Alberta Environmental Protection of a fine against the company for procedural violations in December, 1991, and February, 1992:

"We are proud of our environmental record at Grande Prairie over the more than 20 years we operated the pulp mill there," said Robert Anderson, General Counsel and Secretary of P&G Inc. "The fine we have agreed to pay is strictly for failure to follow certain government procedures during one 40 day period out of those 20 years of operation. At no time did the government testing, or our own, show any contamination of the Wapiti River. We modified our testing procedures in 1992 to prevent further problems with the government's reporting requirements."

Task Force Examines Waste Reduction

The Environment Council of Alberta's Economic Instruments for Waste Reduction Task Force has been holding a series of workshops and open houses in various communities throughout the province during the month of March.

The Task Force is made up of representatives from the Alberta Association of Municipal Districts and Counties, the Alberta Chamber of Commerce, Alberta Urban Municipalities Association, Alberta Weekly Newspaper Association, Banff Recycling Society, Canadian Council of Grocery Distributors, Consumers Association of Canada, Health Unit Association of Alberta, Recycling Council of Alberta, Environmental Services Association of Alberta, and the Rural and Improvement Districts of Alberta.

Earlier this month, workshops were held in Wainwright, Edmonton, Grande Prairie, Hinton and Red Deer. Additional workshops are scheduled for Coaldale on March 16, Airdrie on March 17, and Fort McMurray on March 23.

Using the Task Force discussion paper as a springboard, the participants will provide input for consideration in the development of the final report. This report will be presented to the Minister of Environmental Protection, the Honourable Brian Evans, in June of this year. Anyone wishing to participate in the workshops should contact Jackie Innes at 427-5792. Written submissions will also be accepted.

Edmonton Could Shut Down Artificial Waterfall

The City of Edmonton could shut down the Great Divide Waterfall, which was built onto the High Level Bridge, spanning the North Saskatchewan River. The waterfall is turned on for two hours on each of the four long weekends during the summer, and for four hours during the Sour Dough Raft Race that takes place during the annual Klondike Days celebrations.

The head of the city's public works department said that the waterfall is hard to justify, given that the city is actively encouraging citizens to conserve water. During a two-hour display, the waterfall uses 4.8 million litres of water, meaning that the amount of water the waterfall uses each year could meet the annual water demands of over 370 Edmontonians.

The waterfall uses treated water, as it was impossible for the designers to pump water up from the river. The waterfall was built in 1980, as part of Alberta's 75th anniversary celebrations.

The *Edmonton Journal* reports that Edmonton's public works department has hired a consultant to do a cost-benefit analysis of the waterfall, and that the report is almost complete. The city is promoting water conservation, after council voted to not expand its water treatment plant.

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People

Henry Bird Steinhauer: Missionary, Teacher and Native Visionary

by John Copley

One of the first missionaries to arrive on the scene in an effort to convert Alberta's Indians and Metis to Christianity was himself, an Indian.

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Henry Bird Steinhauer's life, both before and after he became a missionary, makes an interesting story. It is a story that his many descendants love to tell - including his late great-great grandson, and former Lieutenant Governor of Alberta, Ralph Steinhauer.

The quotes in this story attributed to the late Ralph Steinhauer were given to this reporter about eight years ago when the former queen's representative was approaching his 83rd birthday. The facts and stories he shared about his illustrious ancestor will live forever in my memory - indeed, his articulate and graceful man provided me with one of my most memorable interviews.

An Ojibway Indian from Ontario, Henry Bird Steinhauer, the man who would become a missionary to his people, was "a waif living with two or three older couples" when he was discovered by a Methodist missionary named Case.

Reverend Case took the boy, then six or seven years old, to the mission nearby and enrolled him in the school. Henry was an adaptable and intelligent student who did very well.

"I think he (Case) took a personal interest in him," said the former Lieutenant Governor.

Case had formed a choir of boys from the school. He often would take them on tours to Philadelphia and other places in the northeastern United States to raise funds for the mission because "that's where the money was."

The young Indian boy became a member of the choir and attracted interest wherever they went. A clever lad, Henry Bird learned fast and it wasn't long before he made a lasting impression on a Philadelphia industrialist named Steinhauer.

Mennwhile, the young Ojibway had learned about as much as he could at the mission school, and was now considering quitting. Although he had proven to be an exceptional student, neither he nor the mission had the money for him to pursue and further his education.

When Steinhauer asked about the boy, and Case described the situation, the industrialist



offered to sponsor him. The boy was reluctant to accept until he was told that the one condition was that he take Steinhauer's name.

Thus it was that Henry Bird Steinhauer was able to complete his education and become a Methodist minister and missionary.

His first mission was at Norway House with the Reverend John Evans, the first Methodist missionary to the Cree. He is the man credited with developing Cree syllabics.

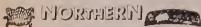
In 1854/55, Steinhauer and Reverend Thomas Woolsey travelled up the Saskatchewan River by canoe. They camped at a point near what is now the Saddle Lake Reserve, before splitting up - with Woolsey going on to Smoky Lake, and Steinhauer to Lac la Biche - where he first settled.

"There was a trading post there," explained Ralph Steinhauer, "and a lot of drinking and rough play. His parishioners were being led astray by drink."

After only a year in Lac la Biche Steinhauer went to Whitefish Lake and "settled his little flock there. He wanted to settle down and teach them a bit of agriculture and have quiet. That was where he established his mission - the first

Continued on page 45

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Tom Jackson visits Slave Lake

Attending the Arctic Winter Games in Slave Lake, Alberta is one of the many community events Tom Jackson will attend in 1994. Originally scheduled to attend and perform at the Arctic Winter Games opening ceremonies, Tom Jackson had to change his plans to attend the 1994 Genie Awards which were scheduled for the same day, March 6. Jackson was asked to present a major award at the Genies and more importantly, was a nominee in the Best Actor category for his role in the CBC television series *North of 60*.

Tom Jackson's Genie appearance did not prevent him from attending the Arctic Winter Games. He joined Susan Aglukark and Buffy Sainte Marie for a concert at the Forestry Headquarters on March 7, and spent March 8 and 9 in Slave Lake joining in the festivities of the international sporting and cultural festival. During Jackson's visit, fans had the opportunity to meet him and enjoy his warm-heartedness as he appeared at a variety of venues.

Jackson is a talented singer, songwriter, actor, director and producer from Winnipeg. Singing

has always been a passion for Jackson, but after twenty years in the musical arts, he fell into acting. Show business to Tom Jackson "is a means to an end." The end Jackson is referring to is charities. His life long goal is to help create a better world. It was this philosophy that prompted him to produce the *Huron Carole* and *Sally Ann* albums. Both albums were produced to raise money for the Salvation Army.

Acting has kept Tom busy since 1990 and promises a bright future ahead of him. On behalf of the Arctic Winter Games Host Society, President Dave Redgate would like to wish Tom Jackson continued success in his musical and acting career.

Native Visionary

Continued from page 44

nission in that area."

Steinhauer settled into agriculture, said his great-great-grandson because "he was a man of vision, and he could see that there was going to be an influx of settlers, and that Indian people were going to have to settle down when the game was all gone and do what the other settlers were doing - living off the land by farming it.

"This was the great ambition in his life," added Ralph, "to get the people settled down because the time was coming in the near future (this was in the late 1850's) when the buffalo were going to disappear, the people were going to crowd in, and they should know something about agriculture."

Reverend Steinhauer was the first to break land in the area and he had the first farm long before the first settlers arrived from the Ukraine and elsewhere. At the same time, said Ralph Steinhauer, Father Albert Lacombe, the Roman Catholic missionary, was teaching the parishioners at St. Albert to farm the land.

According to the late Ralph Steinhauer, Father Lacombe and his great-great-grandfather were good friends.

"I can tell you a little story about that," he said. "You see, the Indian people had their own religion, and they still do. The Protestants were



just a bunch of church people who were Christians. The Catholics were also a bunch of church people who were Christians. Each believed there was only one Great Spirit and you had only one way of doing things. There came a time to baptize a little family at Rocky Mountain House. Henry Bird got the call. Father Lacombe, wherever he was, also got the call. Henry Bird took off with his eldest son, Sam, who was the best dog driver in

the country and also had the best dog team."

They got to Rocky Mountain House, baptized the family, stayed overnight and started back early the next morning. The second day out, near Sylvan Lake, they stopped and made camp.

"They just had the kettles boiling on the campfire when they heard another dog team coming. Who should drive in but Father Lacombe."

When Father Lacombe asked where they had been, Reverend Steinhauer said they had been at Rocky Mountain House, named the family they had visited and said that he had baptized them.

Father Lacombe said he was on his way to do the same thing with the same family.

"They agreed it didn't matter who baptized them just so long as they became Christians," laughed Ralph.

"I guess old Sam really liked to tell that story," Henry Bird Steinhauer died in 1865 but his mission still stands on the Whitefish (Goodfish) Lake Reserve; now an historic site that acknowledges his lifetime of work as a missionary and teacher to Native people.

Meanwhile, his descendants continue to increase in number, each in their own way adding pride and achievement to the adopted family name bestowed on their distinguished ancestor by an American industrialist nearly a century and a half ago.

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BOOK MARK

Another fine book by Thomas King

Green Grass Running Water
by Thomas King
Harper Collins Publishers Ltd.
jacketed hardcover \$24.95
360 pp. 1993

Review by Peter Cole



Though this book did not win the Governor General's Award for fiction, for which it was short-listed, it is a fine book by a brilliant author. It is King's recipe of myth, storytelling, wordplay and the joys and agonies of life, past and present.

Green Grass, Running Water is a series of inter-connecting stories about figures from myth and storytelling and the author's imagination. Old testament images are mixed in with Aboriginal ones — the principal adhesive being humour rather than plot or standard characterization. In places, King is deadly serious and angry — he gives himself permission to talk about what Europeans have done to the Indigenous peoples of the Western Hemisphere. It is by mixing the ideas and facts concerning the repression of Native people with caricatured misconceptions and misreadings by non-Natives and surrounding and inter-lineating these with trickster and elder figures that King is able to put across textually and sub-textually messages which would be both too affronting, confrontational, and academic were they presented more formally — i.e. through essay or more linear format.

Four Indians, who we assume are centuries old and whose sex we aren't certain of, have escaped from a mental institution. They show up like migrating warp threads or textual viruses, sometimes taking over whole chapters, sometimes just drifting through like spirits.

What is very interesting is the way the narrator drifts in and out of the picture and how there is sometimes an omniscient speaker and sometimes one with a very limited frame of reference. King makes the reader very much aware of how constructed our view of reality is — how we are influenced by television, by what we learn in school as children, by rationality, and by our own expectations garnered from books and newspapers and films.

Native people, who here are shown to be fairly normal, compared to the coyote and mythic figures, are interested in everyday things like sex and status and desire and finding love. Their dialogue is often scattered and disconnected just as

everyday talk is. King also shows the violence which is as much a part of Native life as humour is. He does it with few words — letting the action and its contrast with surrounding story elements magnify and impinge itself into the reader's consciousness.

There are many elements of storytelling, giving the book a very cinematic feel. By using parallel and saltatory montage to compare and contrast, King lets us interpret and resolve rather than be told or have endings and middles spelled out. The book begins and ends with creation. With Coyote and the narrator still trading punches — punchlines that is. Lots of fun and lots of love

NAIT Continued from Page 26

ment centre which has heralded wholesome lifestyles in both Aboriginal and non-Aboriginal communities across the country will address the club on March 4. Mayo is the driving force behind National Addictions Awareness Week, a nation-wide celebration which has grown from 25 communities participating in 1987 to over 1500 this past year.

"This is truly a success story from every aspect, and Aboriginal people have led the way in that success," says Gold, who is a Mechanical Engineering student. Gold, who hails from the Sarnia, Ontario Ojibwa band is vice-president of the Club.

Merv Kowalchuk will address the Club on March 29. A representative of the Alberta government's Native Education project, Kowalchuk will discuss culturally-sensitive curriculum materials in mainstream educational settings. Other speakers this year have included MLA Pearl Calahasen, Richard Hallson from Apeetogawa (Metis) Development Inc. and Audrey Breaker from Native Services Unit of Family and Social Services. As well, representatives from Native Employment Services of Alberta, Julie Hunter and Sam Erasmus have visited the students.

Video presentations are always popular and two are upcoming as well: Noel Starblanket on February 15 and The Last Mooseskin Boat on March 15. Another activity which has already become a tradition for the fledgling Club is the hosting of elders at the close of the semester. "Just before we enter final exam week, we feel good to have elders come to visit us, and encourage us," says Mercedi. And by hosting and honouring our seniors, the Club members are showing the love and respect Canada's Aboriginal people have for their older people.

Anyone interested in addressing the Club or participating in Club activities is invited to call NAIT at 471-8534.

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
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